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## Titles of the Christians

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The  
Titles  
of the  
Christians  
in the  
New Testament

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**Dedicated**  
**to the**  
**Evangelical Lutheran**  
**Synodical Conference**

## Foreword

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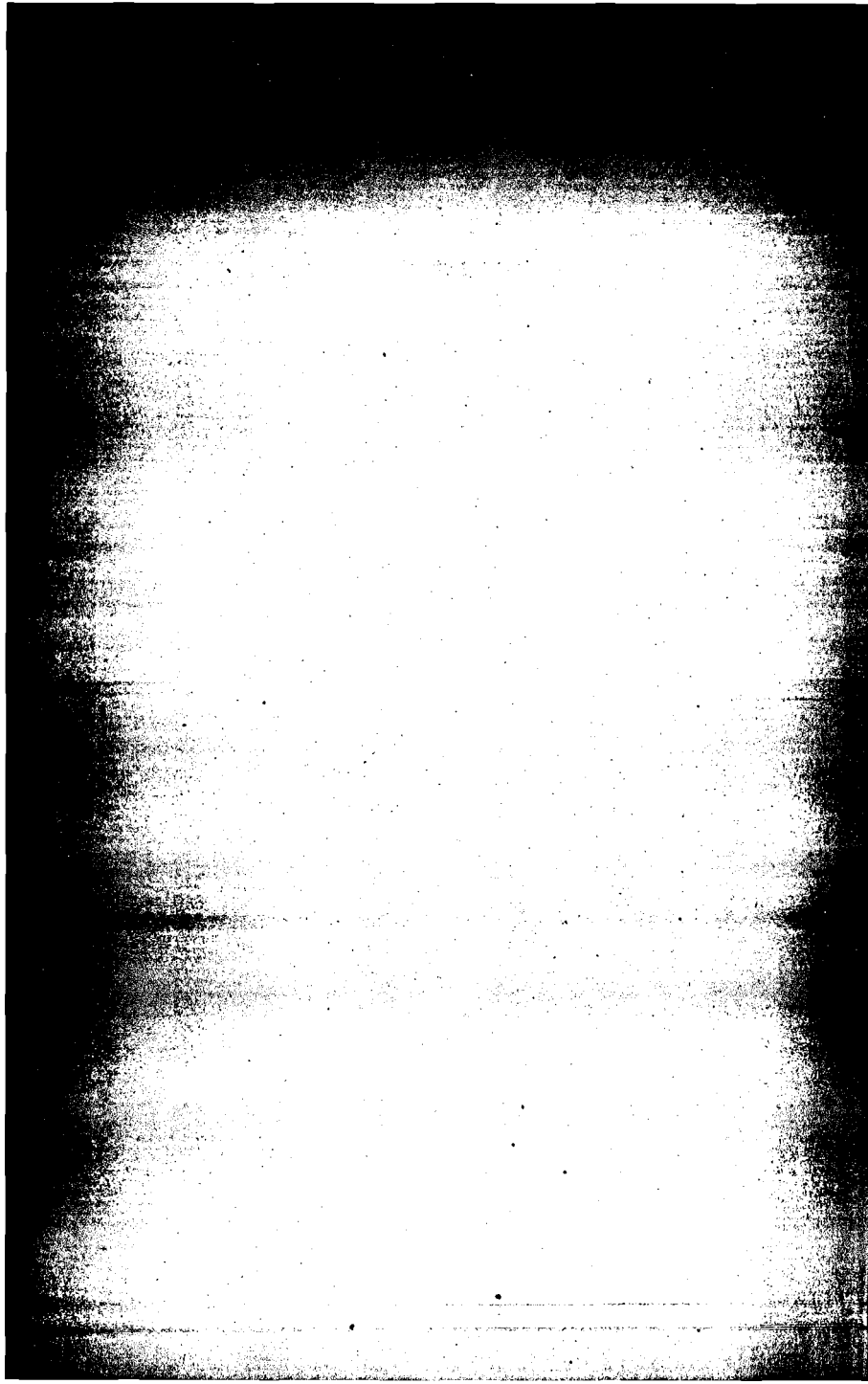
"You're just the man I want to see. I can't get any one to prepare the paper for the Synodical Conference, and you've just got to serve," said old President Bading, and the Wisconsin Pastoral Conference of Milwaukee by formal resolution seconded the request. When told the only work on hand was one on the N. T. Titles of the Christians, they rejoined, "Good! That will be something new."

The Convention at Seward, Nebr., in 1910, voted thanks for the work, and resolved to have it continued; which was done at Milwaukee in 1914.

Since then other "Titles" appeared in the *Witness*, *Messenger*, and elsewhere; some are printed here for the first time.

Strange though it be, it seems no one ever made this particular cut through the New Testament, and it is prayerfully hoped this turn of the kaleidoscope will be blessed by the Lord to the reader to find these studies in the Word as fresh, delightful, and profitable as they have been to

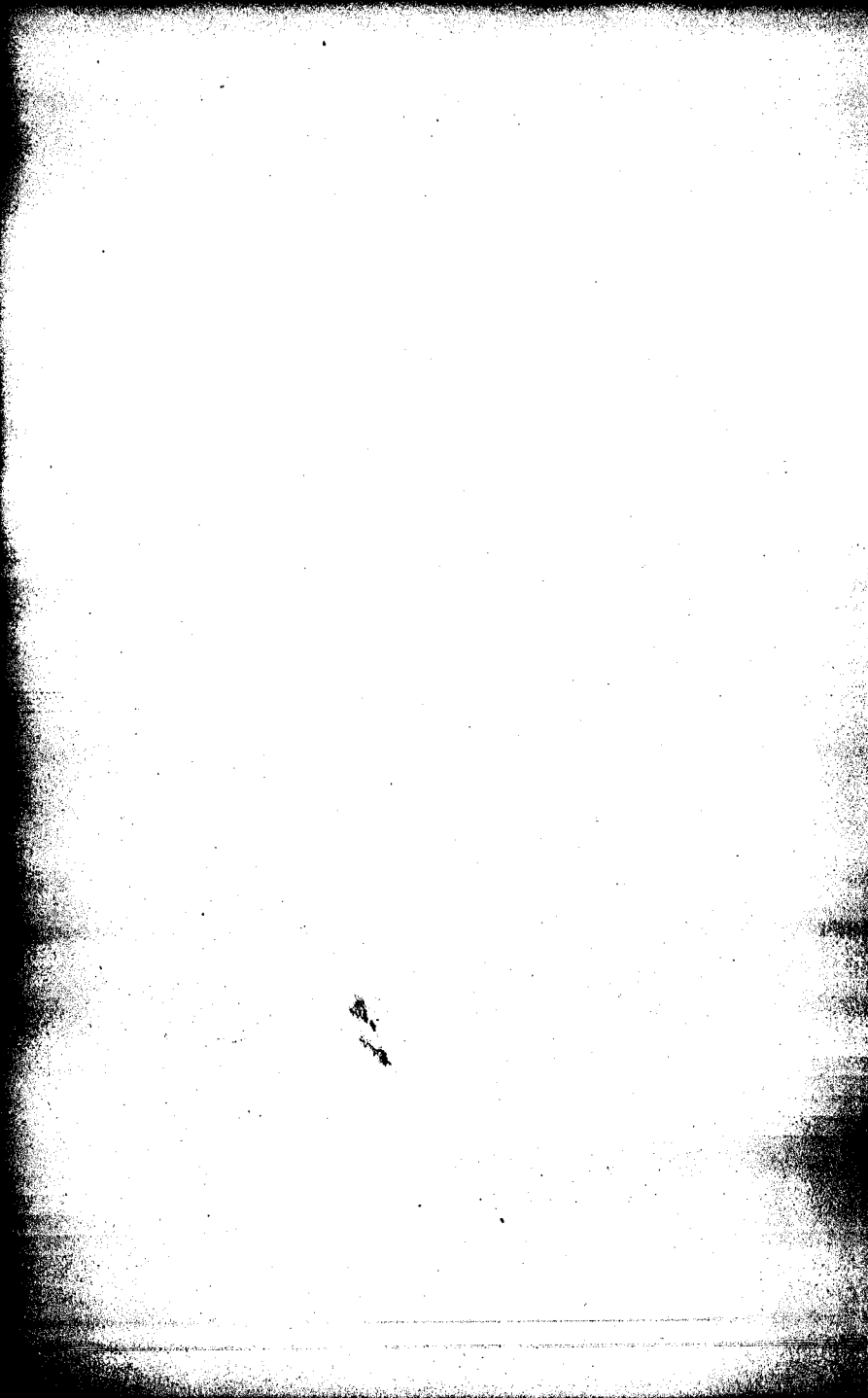
THE AUTHOR.



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## **Elect of God, Holy, and Beloved**

Col. 3:12—4:1

The New Testament titles of the Christians are not honorary degrees, which add neither to the knowledge nor to the duties of the receiver, but rather official titles with official duties. If a man is made a Doctor of Theology, he receives honor without duty; if he is made a Professor of Theology, he receives honor and with it the duties of the office.

So these titles in the New Testament are not meaningless compliments, but high official honors with high official duties. "Noblesse oblige." You have been knighted — be noble; you are in the city of God — be urbane and polite; you are at God's court — be courtly and courteous.

As a sample to make plain the meaning and introduce the other titles we may use Col. 3:12 —

## 10 ELECT OF GOD, HOLY, AND BELOVED

### **Elect of God, Holy, and Beloved**

#### I.

**What were ye?**

In the past ye also walked and lived in fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry, anger, wrath, malice, blasphemy, filthy communication out of your mouth.

And for these things' sake the wrath of God cometh on the children of disobedience. 3:5-8.

#### II.

**Who made you the "Elect of God,  
Holy and Beloved"?**

The Father hath made us meet to be partakers of the inheritance of the saints in light, who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son, in whom we have redemption through His blood, even the forgiveness of sins. 1:12-14.

#### III.

**How did God make you the "Elect of God,  
Holy, and Beloved"?**

You, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh to present you holy and unblameable and unreprouvable in His sight. In Christ ye are also circum-

## ELECT OF GOD, HOLY, AND BELOVED 11

cised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ, buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all your trespasses. 1:21, 22; 2:11-13.

### IV.

**Why did God make you the "Elect of God,  
Holy, and Beloved"?**

It pleased the Father that, having made peace through the blood of Christ's cross, by Christ to reconcile all things unto Himself. 1:19, 20.

### V.

**What are the duties of the "Elect of God,  
Holy, and Beloved"?**

Here high honors are heaped on the Christians, here is God's great grace, here is the glorious gospel, here is jubilant justification, and the songs of saints around the throne will not be able in all eternity to exhaust the thanks due to God for this unspeakable mercy. Because of this great honor, great duties fall upon the Christians, for the Apostle adds a "therefore." Therefore mortify, or kill, your members which are upon the earth; therefore put off all vices; therefore put on the new man, which is renewed in

## 12 ELECT OF GOD, HOLY, AND BELOVED

knowledge after the image of Him that created him; put on, therefore, as the Elect of God, Holy, and Beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful," verses 12-15. "Put on," says the Apostle, put on these virtues as a garment of grace to walk in it, or as a shining armor to fight in it. This is the court dress of the courtier at the heavenly court.

Not content with naming these duties in general, the Apostle makes clear his general admonitions by applying them to individual classes:

1. Wives, submit yourselves unto your own husbands, as it is fit in the Lord.
2. Husbands, love your wives, and be not bitter against them.
3. Children, obey your parents in all things: for this is well pleasing unto the Lord.
4. Fathers, provoke not your children to anger, lest they be discouraged.
5. Servants, obey in all things your masters according to the flesh.
6. Masters, give unto your servants that which is just and equal. 3:18-22; 4:1.

## VI.

**How do you perform your duties?**

Does this obedient service seem a bit degrading? On the contrary, it is very ennobling; for Christians do not really serve men, but in all truth they serve God!

“Not with eyeservice, as menpleasers; but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men . . . ye serve the Lord Christ.” 3:22-24. Thus the Apostle heartens the Christians to be faithful in their work, to be cheerful in their work, to take pride in their work.

This faithful service is, of course, nothing but a duty, a debt due to God for the saving grace of God. And the Christians who are most faithful in the discharge of these duties, in the payment of these debts, will be the first ones to declare in all honesty, “We are unprofitable servants; we have done that which it was our duty to do.” Luke 17:10.

While this is true, quite true, it is also true that the gracious Lord will reward this doing of downright duty with a crown of grace — “Knowing that of the Lord ye shall receive the reward of the inheritance.” 3:24.

On the other hand, failure to discharge the duty of gratitude is a most serious thing, and the Apostle lifts a warning finger and says very solemnly: “But he that doeth wrong shall receive

## 14 ELECT OF GOD, HOLY, AND BELOVED

for the wrong which he hath done." The punishment will fit the crime. "The servant that knew his master's will, and did it not, shall receive many stripes."

This holds good of all in general and of every one in particular. There are no privileged characters. "There is no respect of persons." "The masters also have a Master in heaven." 3:25; 4:1.

We find a close parallel to this in the letters to the Ephesians, where Paul devotes three whole chapters, 4-6, to bring home to the Christians their great duties devolving upon them from the great grace bestowed upon them. Also Romans, where four whole chapters, 12-15, are devoted to the duties of the Christians.

## VII.

**Whence shall you take the strength to  
live up to your glorious titles?**

The Apostle points out the source — "Even as Christ forgave you, so also do ye," verse 13. Christ is our Life from whom we get our spiritual life and vigor. When we consider who Christ is and what He has done and suffered for our salvation, we feel our hearts pulse with spiritual life. We love Him, because He first loved us; and because we love Him, we obey Him; and because we obey Him, we also obey all proper human authority; and His commandments are not grievous.

## VIII.

**How do you get this power?**

The channel through which this living power is brought to us is the word of God, and so the Apostle says, "Let the word of God dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." 3:16.

Ye have not, because ye ask not, or ask amiss, or ask waveringly, doubtingly. Ask in Christ's name, believing, and ye shall receive. And so the Apostle bids you, "Continue in prayer, and watch in the same with thanksgiving." At the same time, and also for your own good, pray for the preacher — "Pray also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, that I may make it manifest, as I ought to speak. We preach Christ in you, the hope of glory, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto I also labor striving according to His working, which worketh in me mightily." 4:2-4; 1:27-29.

## IX.

**What is the end and aim of the service of the  
"Elect of God, Holy, and Beloved"?**

Give thanks to the Father, who hath made us meet to be partakers of the inheritance of the

## 16 ELECT OF GOD, HOLY, AND BELOVED

Saints in light. Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Christ, who is the image of the invisible God, the head of the body, the church, that in all things He might have the preeminence. 1:17-19; 3:17.

All hail the power of Jesus' name!  
Let angels prostrate fall!  
Bring forth the royal diadem,  
And crown Him Lord of all!

Sinners, whose love can ne'er forget  
The wormwood and the gall,  
Go spread your trophies at His feet  
And crown Him Lord of all!

O that with yonder sacred throng  
We at His feet may fall,  
Join in the everlasting song,  
And crown Him Lord of all!



## Ye Are the Salt of the Earth

Matt. 5:13

### I.

"Ye are the salt of the earth," says Christ.

When salt is gotten from the mine or the ocean, it is quite dirty; it must be purified before it can be used.

By nature ye were all as an unclean thing, and all your righteousness were as filthy rags.

Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

And such were some of you.

But ye are washed, but ye are sanctified, but ye are justified. How? In the name of the Lord Jesus, and by the Spirit of our God. 1 Cor. 6:9-11; Eph. 2:1-13.

So, then, it is in no wise our doing, but God's doing, that we Christians are what we are.

Luther says: "How the salting is done, is easy to understand, namely, that one is to get up and say: All that is born on earth and lives, is no good, rotten and corrupt before God. For since He curtly and clearly says they are to be the salt of the earth, that is of all that is world, it must follow that all that is in the world and is called flesh or human, must be rebuked and salted

through and through, so that all the world's self-invented holiness, wisdom, worship is condemned as the devil's and belonging into the pit of hell, where it does not cleave to Christ alone."

Bees without stings cannot make honey. Christians must stingingly rebuke the sins of the world, they dare not be sugar-water people. "Salt is good. Have salt in yourselves. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Mark 9:50; Col. 4:6. The words of Jesus Himself were not insipid, but seasoned with salt.

## II.

"Ye are the salt of the earth." The finest compliment the Roman historian, Livy, can pay the ancient Greeks is to call them "the salt of the nations." God gives us this patent of nobility and crowns us with this holy honor.

Luther says: "That is indeed a glorious office and a great, excellent honor, that God calls the Christians His salt and sets them to salt everything that is on earth. . . . That is indeed laying on much and overloading too high, that the poor fishermen or any other poor, despised man should before God be called the salt of the earth and undertake to act and to salt all that is human upon earth. . . . But when things go hard with us, when the world and the devil look sour at us and are as mad as they please, our trust is that

He says to us: 'Ye are the salt of the earth.' When the word shines into the heart that it can rely on that and can undoubtingly boast to be God's salt, then let him be wrathful and angry who will not laugh." (Erl. 43, 67ff.)

### III.

"Ye are the salt of the earth." Salt not used will in time lose its savor, its saltness. Then, "wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and to be trodden under foot of men."

If Christians will not practise their Christianity, they will lose their Christianity, and then the Lord will cast them out. A terrible doom! It is the Savior's own warning.

### IV.

"Ye are the salt of the earth." Salt is of no use in the saltcellar; it must be used, and it must be used up; it must sacrifice its own separate existence and unite with another to better and save another.

The Christian salt is to be not *of* the world, but *in* the world, to salt every part of the world. A Christian is not to flee the world, but to subdue the world; he is not a hermit, he is a conqueror.

### V.

"Ye are the salt of the earth." Homer calls salt "divine," and Plato says it is "dear to the

## 20 YE ARE THE SALT OF THE EARTH

gods." It was used in the sacrifice. Thrown on the altar, it would sparkle and in flowers of flaming violet adorn and consume the offering. Lev. 2:13; Mark 9:49.

Christians are the salt of the earth to sacrifice their bodies as a living sacrifice, holy, acceptable to God, a reasonable service. Rom. 12:1; 14:7-8. Christ sacrificed Himself for us, and we gratefully and cheerfully sacrifice ourselves for Him. Having been washed by God in the blood of Christ, the Christian will try his best to remain clean, to remove every spot and stain of sinful living. Justified by Christ, he will sanctify himself to be as pure and white as salt.

### VI.

"Ye are the salt of the earth." Salt works silently, gradually, unseen. The Christian will work silently, gradually, modestly, meekly; he will not pray at the street-corners to make a show of himself and his prayers; he will not sound the trumpet when he gives alms. Matt. 6:1-8. He will "do good by stealth and blush to find it fame."

### VII.

"Ye are the salt of the earth." Salt seasons food and makes it not only tasty, but also wholesome. Men and beasts travel many miles to get salt; it is not a luxury, but a necessity of life.

The Christians are the salt to season the flat, insipid, stale, and unwholesome sinful world.

Labor, music, art, science, athletics, must be seasoned with Christianity to keep it from degenerating into viciousness.

### VIII.

"Ye are the salt of the earth." Salt preserves. For itself and in itself it is useless; it is useful only as it keeps other things. It keeps meat from decay, so that it can be used during the heat of summer and on long journeys.

The Christians preserve the world from destruction. For the sake of only ten righteous God would have spared even Sodom and Gomorrah. Gen. 18:32. For the sake of one Paul 276 souls were kept from a watery grave. Acts 27. Upon Abraham's prayer God healed Abimelech and his wife and his maids. Gen. 20:17. And still to-day the effectual fervent prayer of a righteous man availeth much. Jas. 5:16.

The Christians came like a salt into the corrupt pagan world and saved the world when the wild Goths destroyed the Roman Empire.

### IX.

"Ye are the salt of the earth." Salt is a medicine. Salt-water baths and ocean breezes give strength to the sick. Salt solutions save many lives. Salt is needed in the system.

The Christians are the salt solution for the healing of the sin-sick world. St. Paul was a salt for the dying pagan world of his day;

## 22 YE ARE THE SALT OF THE EARTH

Luther was a salt for the dying papal world of his day ; Dr. Walther was a salt in his day ; you are to be the salt for the healing of the corruption in politics, in business, in society.

### X.

"Ye are the salt of the earth." Salt melts ice, and the waters are loosed to flow.

So the Christians melted the ice of barbarism of the peoples of Northern Europe, and the deep and dark forests were opened up and became a garden. So it was in America, and so it will be in Darkest Africa, in China, in India, and in the islands of the sea.

Even infidels admit the good influence of Christianity. Frederick the Great called the "blackcoats" — the preachers — "the best police." Darwin gave to missions. Kidd's *Social Evolution* shows the beneficial effects of Christianity on the world.

Christians are the most effective salt of the earth when they bring others to become Christians. "The soul of reformation is the reformation of the soul."

"Ye are the salt of the earth." — Are ye? Will ye be?

## **Ye Are the Light of the World**

**Mat. 5:14-16**

"I am the Light of the world," says Christ. John 8:12; 9:5; 12:35-46. Wonderful! "Ye are the light of the world." Christ coined this compliment and with it crowned His Christians. Most wonderful!

### **I.**

**Was it always thus?**

"Ye were sometime darkness," and "sat in the shadow of death." "Men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be re-proved." Eph. 5:8; Isa. 9:2; 42:7; John 3:19-20; Mat. 4:12-16.

### **II.**

**Who made you the light of the world?**

"God, who commanded the light to shine out of darkness, hath shined in our hearts." 2 Cor. 4:6. As the natural light is God's creation and miracle, so the spiritual light; it is God's work, and God's alone. The scientist refines the black, smeary crude oil so that it gives light, and from the offal in the garbage cans makes pure white candles to give light, and so God is the great

## 24 YE ARE THE LIGHT OF THE WORLD

chemist and alchemist who refines the night into light. "Ye were sometimes darkness, but now are light in the Lord. Christ shall give thee light." Eph. 5:8, 14.

### III.

**How did God make you the light of the world?**

He did it by "the light of the glorious gospel of Christ." 2 Cor. 4:4, 6; 2 Pet. 1:19. In the gospel the Sun of righteousness focussed His beams upon your dead hearts and thereby set them aflame — "Now are ye a light in the Lord, and shine as light in the world." "Believe in the Light, that ye may be the children of light." Eph. 5:8; 1 Thess. 5:5; Phil. 2:15; John 12:36.

### IV.

"Ye are the light of the world." Christ gives us His own title. How great the grace! How holy the honor! The high honor conferred upon us confers great responsibilities. As the candle consumes itself in giving light, so the Christian gratefully for the grace of Christ consumes himself in giving light for Christ. God hath shined in our hearts, that we might reflect the light of the knowledge of the glory of God in the face of Jesus Christ. 2 Cor. 4:6. The Christian is a light, and a reflector of light.

It is the nature of light to shine, to be sure; and yet the candle must be snuffed, the wick must be trimmed, the mantles and bulbs must be



replaced. Hence Christ not only says, "Ye are the light of the world," but also adds the earnest admonition, "Let your light shine." And St. Paul also does not simply say, "Now are ye a light in the Lord," but also exhorts, "Walk as children of light." "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin." 1 John 1:5-7; 2:8-11; Rom. 13:11-14; Mt. 5:16; John 12:35, 36; ph. 5:8; 6:20; 1 Thess. 5:4-10.

Luther says: "See, how diligently He urges the admonition, which were useless, were there no great danger and need." Again: "Matthew, like Mark and Luke, in his gospel does not treat the great article of Christ so highly and often as S. John and Paul. Therefore they talk and urge much of good works; as indeed it ought to be in Christendom, that both are treated, though each according to its nature and honor: first and most faith and Christ are to be shown, and then works too are to be urged."

## V.

"Ye are the light of the world." Christ is the light to lighten the Gentiles, and the glory of His people Israel. Luke 2:32. A light at home and abroad. "I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto

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the ends of the earth." Acts 13:47; Rom. 2:19.  
Christ said this to Paul, does He say it to you?

Shall we, whose souls are lighted  
With wisdom from on high, —  
Shall we to men benighted  
The lamp of life deny?  
Salvation, O salvation!  
The joyful sound proclaim,  
Till earth's remotest nation  
Has learned Messiah's name.

### VI.

"Ye are the light of the world." A light needs air to burn; if you cover it, you smother it. A Christian cannot hide in a cloister, he must get out into the open to burn and shine. "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!" Is. 40:9.

Creed creates character and conduct. Peter persisted in preaching despite the prison. Acts 4.

O that I had a thousand voices!

A mouth to speak with thousand tongues!  
My heart, which in the Lord rejoices,  
Then would proclaim in joyful songs  
To all, wherever I might be,  
What great things God hath done for me.

In the nature of the case, the light *cannot* be hid, and, then again, the Christian *dare* not hide himself; that would be against Christ's will —

"Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house."

Christ wants His disciples to be good, good for something, for something useful. "Nothing more useful than sun and salt," is an old Roman proverb, quoted by Pliny; and it is true. Light is not a luxury, it is a necessity. Without light the world would be a dungeon, men would be blind, life would die.

## VII.

"Ye are the light of the world." "He that walketh in darkness knoweth not whither he goeth, and stumbleth" into a marsh or from a precipice to his death. John 11:10; 12:35.

Athens was the highest point the world ever reached in philosophy, art, science, architecture, government, etc. In this very same Athens the people built an altar "To the Unknown God." The culture of the old world was covered with a cloud of inky blackness. Into this gross darkness covering the people, Paul came as a torch-bearer, bearing the Light of the world, the Gospel of Jesus Christ. So it has been everywhere. In the light of the Gospel people can walk in safety through this life, through all the paths and duties, through all its joys and sorrows, through health and sickness, through death and the grave to the many mansions in our Father's house on high in heaven.

## VIII.

"Ye are the light of the world." Darkness breeds disease and death, light disinfects and gives health and life. Hospitals have sun parlors where patients get sun baths to strengthen them. In the darkness of heathenism human life is held utterly cheap. Children were exposed to die, prisoners of war were killed, the old and feeble were put to death.

The Son of Man came not to destroy men's lives but to save them. The Sun of righteousness arose with healing in His wings. Christians, the light of the world, teach the world that human life is sacred. Where Christians come, there orphanages, hospitals, asylums, aged homes spring up in order to give and keep life. 1 John 2:8-11. "In Him was life; and the Life was the Light of men." John 1:4. From the Light and Life the Christians have received light and life; now the Christians are life and light, and they are to give life and light to the world. "As the Father hath sent me, even so send I you."

The Christians are the light of the world by preaching Christ as the only Savior from all sin of all sinners, and again by showing the world how to marry and how to bury; how to eat, drink, and be merry; how to make money and how to spend money; how to live, how to suffer, how to die.

## IX.

"Ye are the light of the world." Light brings joy and happiness. "Weeping may endure for the night, but joy cometh in the morning." When the morning light is breaking, the birds warble, the lambs gambol, the children sing and skip and hop.

In the darkness of heathenism we find superstition, lies, unbelief, gloom, and sorrow; the people are without God in the world and without hope. Eph. 2:12.

Into this darkness of despair come the Christians, the light of the world, and bring Christ, who is our peace, and preach peace. Christians bring the glad tidings of great joy! Think of the joy, and cheer, and happiness Christmas has brought into this old and cold world of ours! Think of the comfort and hope and happiness Easter has brought into the world, even to those on the bed of sickness, even to those at the grave of their loved one! "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye *greatly rejoice*, though now for a season, if

## 30 YE ARE THE LIGHT OF THE WORLD

need be, ye are in heaviness through manifold temptations. . . . In Christ, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory. 1 Peter 1:3-8.

### X.

"Ye are the light of the world." "Walk as the children of light. For the fruit of the light is in all goodness and righteousness and truth; proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. All things that are reprov'd are made manifest by the light, for whatsoever doth make manifest is light." Eph. 5:8-14. So we are to prove what is pleasing to the Lord, and to reprove what is displeasing to the Lord. The Lord says, "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul, but rather fear Him which is able to destroy both soul and body in hell." Mat. 10:27.

### XI.

"Ye are the light of the world." "What communion hath light with darkness? . . . Wherefore come out from among them, and be ye separate." 2 Cor. 6:14-18; 1 John 1:6, 7. Like Christ, the Christian will be "separate from sinners," though among sinners; in the world, not

of the world. Ye are to "be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life." Phil. 2:15, 16. And a light shines in the darkness to dispel the darkness.

## XII.

"Ye are the light of the world." As in heaven one star differeth from another in glory, so the Christians in the world. There are the great beacon lights at the entrance of the harbor to guide the sailors; there are the strong street lamps to guide the citizens; there are the automobile lights; there are the reading lamps in the parlor to serve the whole family; there are the night lamps for the nurse and the patient in the sick chamber: each one the best in its place and in its time. So you Christian lights in the world, each one is to be the best of its kind in its place and time. No room for pride, envy, and jealousy. Give light, and heat, and power just where the Lord has placed you and just as long as the Lord places you there.

## XIII.

"Ye are the light of the world." Christ said, "He that followeth me shall not walk in darkness, but shall have the light of life." John 8:12. Can you say that? Are you an ignis fatuus, a will-o-the-wisp, a jack-o-lantern to lead

the traveler into a swamp where he will miserably perish? Watch your light! The wrong signal has wrecked hundreds of trains and killed thousands of passengers. Are you showing the right light? "If the light that is in thee be darkness, how great is that darkness!" Mat. 6:23.

## XIV.

"Ye are the light of the world." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Mat. 5:16; John 12:35, 36. Life begets life. The best proof of the truth of Christianity is the life of the living Christian, and the best missionary for the spread of the Christian religion is the Christian living the Christian life, practicing the Christian preaching. "Your example hath provoked many." When the centurion, which stood over against the cross, saw and heard Christ, he said, "Truly this man was the Son of God." Mark 15:39; Matth. 27:54; Luke 23:47.

A Chinaman came for baptism though he had never heard the Gospel. Why? "Because I have *seen* the Gospel." How? The life of the missionaries had created a hunger and thirst for the Christian religion.

The Pharisees did their works before men, to be seen of men, to be praised of men, and they had their reward. We are not to make a theatri-



cal display of our good works to reap the applause of the audience, which is the aim of the actor. We are not to display *ourselves*, but our *good works*, that men may fall in love with the *works* and imitate the *works* and thus glorify God and not the earthly workman. Of a certain sermon the people said, "What a fine preacher!" Of another, "What a wonderful Savior!" The second preacher produced a good work which glorified God.

## XV.

Ye are the light in the world to light men of the world to the Light of the world. Very good, but the best is yet to come. They that do this, "shall shine as the brightness of the firmament and as the stars for ever and ever. Yea, "the righteous shall shine forth as the sun in the kingdom of their Father." Dan. 12:3; Mat. 13:43. Glory! Hallelujah! Amen.

## Children of the Kingdom

Matt. 13:38

"The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all." Ps. 103:19; Dan. 4:23; 1 Tim. 1:17. All men are the children of the kingdom of power. This, however, is not the kingdom Christ speaks of in our text.

### I.

Ye were the children of the kingdom of the God of this world, who hath blinded the minds of them which believe not; in the power of darkness, in spiritual wickedness. And they that live in sin shall not inherit the kingdom of God. Even to so respectable and honorable a man as Nicodemus the Savior said, "Except a man be born again, he cannot see the kingdom of God." 2 Cor. 4:4; Col. 1:13; Eph. 5:3-8; 6:12; Is. 9:2; Matt. 4:16; Gal. 5:19-21; 1 Cor. 6:9, 10; 15:50; John 3:3-6.

### II.

From this kingdom of the devil, God hath delivered us, and hath translated us into the kingdom of His dear Son, in whom we have redemption through His blood, even the forgiveness of sins. We have an entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. Col. 1:13; 1 Thess. 2:12; 1 Pet. 2:9; 2 Pet. 1:11.

## III.

God made you "the children of the kingdom" by preaching "the glad tidings of the kingdom of God," "the things which concern the Lord Jesus Christ." Luke 8:1; Acts 28:31. Christ began His preaching by saying: "The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the Gospel." And He preached that till His ascension. Mark 1:14; Matt. 3:2; 4:17, 23; 9:35; Acts 1:3. The Son of man soweth the good seed of the Gospel into the field of the world to bring forth Christians to bring forth good works. And the good seed are the children of the kingdom. Matt. 13:38.

The kingdom of God does not come by passing laws for forcing others, but by praying, "Create in *me* a clean *heart*, O God, and renew a *right spirit* within *me*." There is a cordial reformer. "The heart of reformation is the reformation of the heart."

"I will not cease from mental fight,  
Nor shall my sword sleep in my hand,  
Till we have built Jerusalem  
In England's green and pleasant land."

Very good; but the only way to build Jerusalem in England or any other land is by preaching the Gospel.

The King sent the Twelve to preach: "The kingdom of heaven is at hand," and He sent the

seventy to preach: "The kingdom of God is come nigh unto you." Matt. 10:71; Luke 10:9.

Naturally the preachers of the Gospel are fellow-laborers unto the kingdom of God, and by the same token false preachers shut up the kingdom of heaven against men. Col. 4:11; 2 Cor. 6:1; 1 Cor. 3:9; Matt. 23. The King gave to the children of the kingdom the keys of the kingdom of heaven, saying: "Verily I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven." Matt. 16:19; 18:15-18.

The children of the kingdom pray for the coming of the kingdom, that it may come in fuller measure to themselves and that it may come to others.

The kingdom of God is not in word, but in power. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. The truth is to be known, and the truth is to be done. 1 Cor. 4:20; 2:4; 1 Thess. 1:5; Matt. 7:21; John 8:32; 3:21.

The King wants you to "occupy," trade, do business till He comes. The King's business requires haste: "Let the dead bury their dead, but go thou and preach the kingdom of God." Luke 19:11-27; 9:59-62; Matt. 20:1-16.

## IV.

According to the highly colored language of the Old Testament the Jews, and even the disciples, looked for King Messiah to make Jerusalem the capital of a world empire and themselves great earthly lords therein. Acts 1:6; Matt. 20:21. Some good souls in our own day have the same notion. They err. Christ said: "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence. I am a king. To this end was I born, and for this cause came I unto the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice." John 18:33-37.

The kingdom is a spiritual kingdom: "The kingdom of God cometh not with observation; neither shall men say, lo here! or, lo there! for, behold, the kingdom of God is within you. The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Luke 17:20, 21; Rom. 14:17; 1 Cor. 8:8.

Christ says: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." The righteousness of the Pharisees consisted in outward morality; Christ shows us that an angry thought is murder, that

an impure thought is adultery, and therefore we are lost. Matt. 5:20.

Therefore the Son of man gave His life a ransom for us, died in our stead, and forgives us our debt, gives us His righteousness. For that reason "The publicans and the harlots go into the kingdom of God before you" self-righteous Pharisees. Matt. 20:28; 18:23-27; 21:31.

In Christ all the prophecies of the Old Testament were fulfilled, and the disciples saw what the prophets foresaw, the promised signs were fulfilled, the Satanic powers were overcome and the kingdom of God had come. Luke 4:17-21; Matt. 13:17; 11:3-6; 12:28.

Christ accepted the honors of a king and claimed the dignity of a king. Mark 11:8-10; 14:62.

The kingdom is a Christocracy, the rule of Christ in the heart; and His realm reaches as far as His reign.

## V.

Children of the kingdom are humble. The disciples asked Jesus, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto Him, and set him in the midst of them, and said: "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the

kingdom of heaven. Matt. 18:1-6; 20:20-28; John 13:1-16; Mark 10:13-16.

Children of the kingdom are to be carefree. Seek ye first the kingdom of God, and His righteousness, and meat, and drink, and clothing shall be added unto you. Be not anxious about tomorrow, for tomorrow will have its own worries. Sufficient for the day is its evil. Matt. 6:25-34.

God hath promised His kingdom to them that love Him. But ye do not love Him if ye despise the poor. If we love gold more than God, we really do not love God at all. And so Christ gives the startling warning: "Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven." Jas. 2:5, 6; Matt. 25:31-46; 19:23, 24.

## VI.

If the children of the kingdom will not bring forth good works, I say unto you, the kingdom shall be taken from you, and given to a nation bringing forth the fruits thereof, and they shall be cast into a furnace of fire; there shall be wailing and gnashing of teeth. Matt. 8:11, 12; 13:38-43; 21:33-44; 22:1-13; 25.

## VII.

Having called me into the kingdom of God here on earth, into His kingdom of grace, God will deliver me from every evil work, and preserve me unto His heavenly kingdom, the kingdom of glory. 2 Tim. 4:18.

## VIII.

The children of the kingdom must expect to suffer, that they may be counted worthy of the kingdom and be rewarded, when the Lord Jesus shall be revealed from heaven with His mighty angels. We must through much tribulation enter into the kingdom of God. It is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire. 2 Thess. 1:4-8; Acts 14:22; Mark 9:43-48.

In view of this heavenly kingdom, let us have grace, whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire. Heb. 12:28, 29. Let us have our lamps filled with oil, and let us be awake that we may enter with the Bridegroom. Heb. 12:28, 29; Matt. 25:1-13.

## IX.

There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting. Luke 18:18-30. Then we shall "inherit the kingdom prepared for us from the foundation of the world, and come from the east and west, and from the north and south, and shall sit down in the kingdom of God, and the righteous shall shine forth as the sun in the kingdom of their Father."



“Thy kingdom come!” Matt. 6:10; Luke 11:2.

Arise, sons of the kingdom!  
The King is drawing nigh;  
Arise, and hail with gladness  
The Ruler from on high.  
Ye Christians, hasten forth!  
Your praise and homage bring Him,  
And glad hosannas sing Him;  
Naught else your love is worth.

Arise, ye faint and fearful!  
The King now comes with might;  
His heart hath long since loved us,  
He makes our darkness light.  
Now are our sorrows o'er;  
No wrath shall e'er befall us,  
Since God in grace doth call us  
His children evermore.

The King in grace remembers  
His loved ones here below  
With gifts of royal treasures,  
Yea, doth Himself bestow  
Through His blest Word and grace.  
O King, arrayed in splendor,  
To Thee all praise we'll render  
Here and there face to face.

## Laborers

Matt. 20:1-16; 13:1-43; 9:36-38

### I.

By nature all men stand idle in the market place of the world; and idleness is a sin, especially in harvest time. "He that is not with me is against me, and he that gathereth not with me scattereth." Matt. 12:30; Luke 11:23. "Curse ye bitterly the inhabitants of Meroz, because they came not to the help of the Lord." Judges 5:23.

### II.

Men do not go around to look for work, the Lord goes out to look for laborers; and He goes out again and again, from early till late. "Ye have not chosen me, but I have chosen you." "We love Him, because He first loved us." John 15:16, 19; 1 John 4:10, 19.

When you refuse to work, you do not refuse the pastor, but you refuse the Lord Himself!

You are to be laborers, not loiterers; workers, not shirkers; steady workers, not jerkers; gatherers, not scatterers; constructive, not obstructive and destructive; pullers and pushers, not drags, clogs, brakes. How much work would your church do if all the members worked like you?

## III.

All Christians are called to be laborers in the field, and "the field is the world." The congregation is not the pastor's field, but his force; not the field which he works, but his force with which he works the field; and "the field is the world."

What a revolution in church-work would come if this God's truth were heartily believed and cheerfully done!

## IV.

Christians are laborers hired by God to labor for God—what honor! Americans gladly give up big salaries for the honor of serving in the President's Cabinet or in a foreign country; the Christian gladly gives up worldly prospects for the honor of serving the King of kings and Lord of lords. Moses gave up the glories of the court of Egypt to serve the Lord in freeing the enslaved Israelites. Paul gave up brilliant worldly prospects to preach Christ crucified and died for Him.

We are laborers together with God. Paul planted, Apollos watered; the Lord gave the increase. 1 Cor. 3; 9:6; 15:10. If we labor with the Lord, success is certain.

## V.

Christians are laborers in the harvest, not of thorns and thistles, and not of flowers to make

luxurious perfume, but of wheat and grapes, for bread and wine, for food and medicine or good cheer. Christians labor not so much for education and reformation as for salvation; not so much for heads and houses as for hearts. The work worth while is salvation from damnation. "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Jas. 5:19, 20. Christ Himself asks, "What is a man profiteth if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16:26.

Christians are laborers for God, harvesting immortal souls; then we will put conscience into our work! When a Greek sculptor was asked why he wasted so much time on those parts of a statue which no one would ever see, the heathen replied: "The gods will see." We work for God. "Thou, God, seest me." Milton worked "as ever in his great Taskmaster's eye."

## VI.

The fields are white already to harvest. (John 4:35. White, that is, dead-ripe. If not harvested at once, the crop will rot. That shows the urgent need for gathering in. The Christians by the eye of faith see the storm of the Judg-

ment Day brewing, and it may break over the world at any time and utterly destroy all the harvest. Therefore they redouble their energies, exert all their strength, call in every available help to save as much as possible of the precious crop out of destruction into the granaries of God in heaven. "Work while it is day, the night cometh when no man can work." "Redeeming the time, for the days are evil."

Our country's voice is pleading,  
Ye men of God, arise!  
His providence is leading,  
The land before you lies;  
Day gleams are o'er it brightening,  
And promise clothes the soil,  
Wide fields, for harvest whitening,  
Invite the reaper's toil.

## VII.

"The harvest truly is plenteous, but the laborers are few." Matt. 9:37. True then, true now. "Come over and help us!" The Macedonian cry comes from all over the world, and we hear it if we but "tune in."

Our task is gigantic. Here is something to fire the youthful imagination, inflame the enthusiasm of our young men and women, and fire the ambition of heroes. The world for Christ, we sing; Christ to the world we bring.

For this great work we need a great number of workers.

## VIII.

"Pray ye, therefore, the Lord of the harvest, that He would send forth laborers into the harvest." Matt. 9:38.

That is the only way to get laborers. God Himself preached the first Gospel. Gen. 3:15. God's angels preached the first Christmas sermon, the first Easter sermon, the first Ascension sermon, but as a rule, God wants men to save men by preaching. God sent or "threw out," Moses, and Jonah, and Elijah. And Christ bids us pray God to send, or, "throw out," men into the harvest. If you pray for laborers, you will also pay for laborers, and you will labor to get laborers. Some of you young men and women will go yourselves!

God saved sinful man by the man Christ Jesus, who gave Himself a ransom for all, and God wants to save the world by men, and He wants us to pray for men to do this work. Christ's command is, "Pray ye the Lord of the harvest."

Saints of God, the dawn is brightening,  
Token of our coming Lord;  
O'er the earth the field is whitening;  
Louder rings the Master's word:  
Pray for reapers  
In the harvest of the Lord!

Now, O Lord, fulfil Thy pleasure,  
Breathe upon Thy chosen band,  
And with Pentecostal measure  
Send forth reapers o'er our land;  
Faithful reapers  
Gathering sheaves for Thy right hand.

## IX.

The machinery for harvesting the crop is the preaching of the Word of God. Christ told the laborers to go out into the cities and say to the people: "The Kingdom of God is come nigh unto you." They are to preach even as He preached: "Repent, for the Kingdom of heaven is at hand." Matt. 4:17.

Repentance must be preached, the Law must be applied, people must be shown their sins, they must see that "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Matt. 15:19.

After people see their sins and God's punishment for their sins, then the Gospel must be applied, that Christ died for our sins in our stead, and that the blood of Jesus Christ, God's Son, cleanseth us from all sin. Thus the Kingdom comes nigh to men, thus men are harvested into the kingdom of grace on earth and kept unto the kingdom of glory in heaven.

## X.

The Christians are laborers in the harvest. And harvest work is hard work in the fierce

summer sun. And it is dangerous work—"Behold, I send you forth as lambs among wolves." Luke 10:3. Hard work, yet joyful work. "They joy before Thee according to the joy in harvest." Is. 9:13.

Going forth with weeping, sowing for the Master,  
Tho' the loss sustained our spirit often grieves;  
When our weeping's over, He will bid us welcome,  
We shall come rejoicing, bringing in the sheaves.

Soon shall end the time of weeping,  
Soon the reaping time will come;  
Heaven and earth together keeping  
God's eternal harvest home.  
Saints and angels  
Shout the world's great harvest home.

## XI.

Christians are laborers, and the laborer is worthy of his hire, and he shall receive his penny. The reward, however, is a reward of grace. Let not thine eye be evil because the Lord is good and gives a penny also to some other laborer.

Labor unselfishly for the love of the Lord, not selfishly for the love of the reward, lest the last be first, and the first last. Peter said, "Behold, we have forsaken all and followed Thee; what shall we have therefore?" Jesus said: "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of His glory,



ye shall also sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19:16-30; 2 Cor. 9:6; Gal. 6:7-8.

Hark! the voice of Jesus crying,  
"Who will go and work today?"  
Fields are white, and harvests waiting,  
Who will bear the sheaves away?  
Loud and long the Master calleth,  
Rich reward He offers thee;  
Who will answer, gladly saying,  
"Here am I, send me, send me?"

Let none hear you idly saying,  
"There is nothing I can do,"  
While the souls of men are dying,  
And the Master calls for you.  
Take the task He gives you gladly,  
Let His work your pleasure be;  
Answer quickly when He calleth,  
"Here am I, send me, send me."

## Good and Faithful Servant

Matt. 25:21; Luke 19:17

About this time of the year business men make annual reports, audit books, and distribute profits.

In our text the Savior is a business man and means business when He talks business to business men in business language. Hear and heed what He has to say.

### I.

The Lord delivers His goods to His own servants—to one five talents; to another, two; to another, one. And He tells them to do business with the capital till He comes back.

There is no room for complaint. We are bought with a price, and so we belong to God, body, and soul, and purse.

The Lord treats us all alike. To every man according to his ability. To every man his work. Mark 13:34. God is the best judge of our ability; we often misjudge our ability.

We are His servants, and yet God treats us with honor, and respect, and confidence, and compliments. He makes us trustees and then goes away on a long journey and lets us use our own judgment without hampering and hindering us with any details. All He asks is that we do the best we can with His property.

Lord of glory, who hast bought us  
 With Thy life-blood as the price,  
 Never grudging for the lost ones  
 That tremendous sacrifice,  
 Give us faith to trust Thee boldly,  
 Hope, to stay our souls on Thee,  
 But oh! best of all Thy graces,  
 Give us Thine own charity.

## II.

The Lord came back and demanded an accounting.

So there will be a day of reckoning; God Himself will conduct the examination; every servant must stand trial; every servant will himself furnish the evidence; the Lord will mete out rewards and punishments according to the evidence.

## III.

The first servant said, "Lord, thou deliverdest unto me five talents; behold, I have gained beside them five talents more."

His Lord said unto him, "Well done, thou good and faithful servant; thou hast been faithful over a few things. I will make thee ruler over many things; enter thou into the joy of thy lord."

Does the Lord praise the servant for his success in making a profit of one hundred per cent? Strangely enough He does not; He rewards the faithfulness.

The second servant had received two talents, and he brought two other talents as the result

of his labors. And the Lord gave him the same reward in the same words that had been given to the servant of the five talents. Not the success, but the faithfulness was rewarded.

The third servant had received one talent, and returned the one talent, no more and no less. He felt guilty and began excusing himself by accusing the Lord. "Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed; and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine."

His own words furnish the proof that it was silly to excuse himself and to accuse the Lord.

Not sown? The man lied, and in his own hands he held the proof of his lie. He held the talent the Lord had given him, a whole talent, at least \$1,000.00. A hard man? Not true; but, even if true, all the more reason for being especially faithful to escape blame. But he did absolutely nothing to increase his master's property.

"I was afraid." He had no faith and so was faithless. Faithless, and so was loveless. Loveless, and so not fearless but fearful. Perfect love casteth out fear. Fear paralyzes, love energizes.

The Lord thundered at him: "Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not

strewed; thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."

#### IV.

What is the wickedness of the third servant? The Lord did not accuse him of anything men usually call wicked. He did not steal a single penny; he did not squander a penny "eating and drinking with the drunken," Matt. 24:49; he did not lose it gambling in frenzied finance; he did not graft, returning the principal and pocketing the earnings; he had no particle of personal profit; he returned the whole sum, up to the last cent. The Lord did not even suspect the honesty of the servant.

Then what was his wickedness? Unfaithfulness; he did not do his best. "To him that knoweth to do good, and doeth it not, to him it is sin." Jas. 4:17.

#### V.

Damnation for doing—nothing; for not doing your utmost. That is the Savior's startling,

stern, solemn, scorching statement. If you do not make all you can, you are wicked; if you do not save all you can, you are wicked; if you do not give God all you can, you are wicked. The Christian life is a strenuous life; it is an agony, a life-and-death struggle.

Milton "cannot praise a fugitive and cloistered virtue that never sallies out and sees its adversary, but slinks out of the race where the immortal garland is to be run for—not without dust and heat." The Christian is not a monk, a hermit, a recluse; he is a Hercules doing twelve labors, he is a St. George smiting the dragon, he is a Michael conquering Satan. "It is the business of the king to be the chief of the servants of the state," said Frederick the Great. "I have no time to be tired," said Kaiser William I—and he was ninety.

Jesus Himself said, "My Father worketh hitherto, and I work.... We must work the work of Him that sent me, while it is day; the night cometh when no man can work.... I have finished the work which Thou gavest me to do." John 5:17; 9:4; 4:34; 17:4.

Truly, Christ was faithful as a son over His own house; a faithful Highpriest, faithful to Him that appointed Him; the faithful witness; His very name Faithful and True. Moses was a faithful servant. It is required in stewards, that a man be found faithful. Christ says, "Be

thou faithful unto death." Heb. 2:17; 3:2-6; Rev. 1:5; 2:10; 3:14, 19; 3 John 5.

Carlyle says, "This is the question of questions: What talent is born to you? How do you employ that?" Genius that he was, it was faithfulness that made Shakespeare what he was, insists Professor Bradley.

When Sir Philip Sidney idled away his life at court, his old friend Languet rebuked him: "Think not that God has endowed you with parts so excellent to the end that you should let them rot in leisure.... Will you bury that distinguished talent God has given you?" It roused the nobleman to serve his country till he fell at Zutphen.

When he began the second volume of his famous Dictionary, the great Dr. Samuel Johnson prayed: "O God, who hast hitherto supported me, enable me to proceed in this labor, and in the whole task of my present state; that when I shall render up at the last day an account of the talent committed to me, I may receive pardon, for the sake of Jesus Christ."

"This is the gospel of labor—  
 Ring it ye bells of the kirk—  
 The Lord of love came down from above  
 To live with the men who work.  
 This is the rose that He planted,  
 Here in the thorn-curst soil—  
 Heaven is blest with perfect rest,  
 But the blessing of earth is toil."

## VI.

Now all this may seem very discouraging, in reality it is very encouraging; it is a gospel for the poor.

You have only one talent? Man, cheer up! That one talent is enough to make an everlasting success. Only be faithful, do the very best you can, and you, too, will hear the praise, "Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord."

Alive to our faults, we will humbly call ourselves unprofitable servants. God, however, is gracious, broadminded, big hearted, and He enthusiastically confers on us the title, "Good and Faithful Servant."

## VII.

"Thou hast been faithful over a few things, I will make thee ruler over many things." The Judge is generous—for a "few" things He gives "many" things. And He gives in keeping with the nature of things. As naturally as the root brings fruit, so faithfulness grows into power, widens the circle of influence, and receives heavier responsibilities.

"Unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath."

Practice makes perfect. A used muscle be-



comes stronger, an unused muscle becomes weaker. If we do not repeat and review, we forget what we have learned.

The Judge is not arbitrary. He makes the punishment fit the crime, and the reward fit the effort.

William Jennings Bryan, when twenty-seven, came home one morning from a speaking trip and sitting on the edge of the bed said: "Mary, I have had a strange experience. Last night I found that I have power over the audience. I could move them as I chose. I have more than unusual power as a speaker. I know it. God grant that I may use it wisely."

Then he knelt beside the bed and prayed for guidance and wisdom in the use of this talent which God had bestowed upon him.

Instead of the joy that was set before Him, Jesus endured the cross, despising the shame, and is set down at the right hand of the throne of God. Look unto Jesus, follow Jesus, receive with Jesus. Heb. 12:92; Phil. 2:5; 2 Tim. 2:12.

Lord, make me a faithful manager of Thy property, that I may now have Thy Beatitude: "Blessed is that servant, whom His Lord when He cometh shall find so doing." Matt. 24:46.

Lord, make me faithful unto death, that Thou mayest give me the crown of life. Rev. 2:10; 3:21.

Lord, keep me faithful, that I may get Thy great degree: "Good and Faithful Servant, enter thou into the joy of thy lord."

## **Ye Blessed of my Father**

**Matt. 25:31-46**

### **I.**

**Who are the Blessed of the Father?**

"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," says Christ to those on His left. That is where we would naturally go, for he that committeth sin is of the devil; we are of our father, the devil. 1 John 3:8; John 8:44; Matt. 13:38. But for this purpose the Son of God was manifested, that He might destroy the works of the devil and make us children of God and heirs of heaven.

Christ lived a perfectly holy life to pay for our sinful life; Christ suffered the torments of hell in body and soul, so that we might escape these very same torments of hell; Christ died the cursed, shameful death on the cross as a criminal in our stead, that we might be freed from the guilt and punishment and rule of sin and the fear of death and damnation.

Hearing the law and seeing ourselves as God sees us, as condemned and helpless sinners, we are sorry for our sins and dread the punishment of the just Judge. Hearing the Gospel and seeing the Savior of sinners and what He has done to save the sinners, we take courage and trust Christ as the Savior, as our very own

Savior. We see how God loved us, and we trust Him as our Father, and we are His children, and if children, then heirs, joint-heirs with Christ.

Thus are we quickened, or made alive, from the death of trespasses and sins; thus are we regenerated, or born again, the children of God. The Gospel of Christ is the power of God unto salvation to every one that believeth. We are born again, not of corruptible seed, but of incorruptible, the word of God, which liveth and abideth forever. We receive with meekness the engrafted word, which is able to save our souls. James 1:21.

## II.

### What is the Inheritance?

"Inherit the kingdom prepared for you from the foundation of the world."

"Inherit" — do you note the word? If children, then heirs. If heirs, then we did not produce the property; if it is inherited, our Father produced the property and gives it to us, without money and without price.

Again, the kingdom has been prepared for you; you did nothing to prepare it, others worked that you may enjoy the fruit of their labors; others sowed, you reap. Once more, this kingdom has been prepared for you from the foundation of the world. That certainly was before your time; certainly you can claim no

credit for that kingdom. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast." Eph. 2:8, 9; Rom. 3:28.

Alexander, Mahomet, Napoleon, and others did not inherit their kingdoms; they conquered them by force of arms at the head of victorious armies. Not so the Christians, they inherit the kingdom Christ conquered for them and gives to them.

A kingdom is about the most glorious thing on earth most men can think of, and strong men of the world have striven mightily to gain one, have even sold their soul for a crown. The Protestant Henry of Navarre thought "Paris was worth a mass," and turned a Romanist to become King of France. And he lost even his earthly kingdom, for he was stabbed to death by the Catholic Ravallac on May 14, 1610.

A princess of Hessen gave up her Protestant faith in order to become the Greek Catholic Empress of Russia. What did she gain, even in this world? While on the throne she was in daily danger of her life, then she was driven from the throne and most brutally butchered.

An English princess renounced her Protestant faith to become a Romanist queen of Spain. To gain the glory of an earthly kingdom people brave death and damnation. But here is a kingdom glorious indeed held out to the Christian. It is the kingdom of glory with God in

heaven. We need not sully the soul to gain this eternal kingdom. It is inherited by the Blessed of the Father.

### III.

**How do we prove our right to the Kingdom?**

Christ says: "He that believeth the Gospel shall be saved." Matt. 28:18. And St. Paul says we are justified by faith, without the deeds of the law, that is, without good works.

In our text Christ teaches that our good works prove our faith, prove our right to be called the Blessed of the Father and to inherit the kingdom. And St. Paul teaches the same truth when he says: "Faith worketh by love." Gal. 5:6. And St. James says: "Be ye doers of the word, and not hearers only, deceiving your own selves. I will show thee my faith by my works. Faith without works is dead." Jas. 1:21; 2:18, 20.

What are good works? We are not left in the dark. Christ points them out very plainly. Feed the hungry, befriend the stranger, clothe the naked, visit the sick, comfort the prisoner. Nothing heroic, spectacular, sensational; all very simple and serviceable. Nothing exceptional, open only to the privileged classes; no, open to all the masses at all places at all times. Just be a friend in need, and be a friend in deed. See also Is. 1:11-17 and James 1:27.

A Knight of King Arthur's Round Table set out in Quest of the Holy Grail, the cup of heal-

ing from which the Savior drank the night He was betrayed. After many hardships he returned unsuccessful and sorrowful. As he neared Arthur's Hall at Camelot, he saw a poor man dying in a ditch. He quickly dismounted, sought a cup of water, and handed it to the man; when lo! the cup glowed as if it were a thing alive, flamed like a sapphire of the New Jerusalem. The Knight saw the Holy Grail, not in heroic deeds of prowess, but in being a friend in need.

Henry George said: "I am for men!" William Jennings Bryan said: "Man is more than the dollar!" When the heathen Emperor Titus had neglected to do an act of kindness any day, he wailed, "I have lost a day!" And the poet says the same,

"Count that day lost, whose low-descending sun  
Sees from thy hand no worthy action done."

All very good; very good, indeed.

No matter how eloquently men may praise deeds of charity and the service of humanity, Christ goes far beyond them all by ennobling charity into worship, by sanctifying the service of man into the service of God. He says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto *Me*."

Thackeray, the great author, would gladly have shined Shakespeare's shoes just for the honor of having been near him. If one great

man would do that for another, how much more should we poor sinners gladly and proudly and happily do the humblest works for the great God, our Savior Jesus Christ!

Johann Falk founded the "Society of Friends in Need," which also conducted orphanages, where they usually said the beautiful German grace —

"Come, Lord Jesus, and be our guest,  
And let these gifts to us be blest."

A little lad said: "We always ask Him, but He never comes. I'll set a seat for Him."

A knock at the door; a shivering, hungry man, he was led to the vacant chair.

The lad asked: "Jesus could not come Himself, and so He sent this poor man in His place — is that it?"

That is it, exactly! Whatever we do to the least of His brethren, we do it unto Him.

Luther says this Gospel does not treat faith, but only good works, so that you may see Christ will not have you forget good works, but have you do them very diligently. And He urges this admonition most powerfully, so strongly that He cannot possibly do more. And we are to do these good works not only on account of the command and the threat of the judgment, but also on account of the example of the excellent, great grace He has shown us. Erl. Vol. 14; pp. 385, 394.

Dr. Walther says: "Woe unto a Christian when in the hour of death he must admit that he boasted of his faith, but showed no love! It will be hard for him to find comfort in Christ and not despair.

"On the other hand, Christians who have proved their faith by works of love, will not faint when Satan attacks them, for they can say with the Disciple of Love, the faithful John, 'We know that we have passed from death to life, because we love the brethren.' Yes, even in the hour of death such Christians will not despair; when Satan would accuse their life, they will be able to say to God, 'Lord, Thou knowest I have been no hypocrite; by Thy grace I have served Thee faithfully, with upright heart, oh! then let me now find grace in my last need for the sake of Christ, in whom I have believed and whom I have served in love.'" Ep. Post., pp. 399, 400.

Teach us the lesson Thou hast taught,  
To feel for those Thy blood has bought;  
That every word, and deed, and thought  
May work a work for Thee.

In sickness, sorrow, want, or care,  
Whate'er it be, 'tis ours to share;  
May we, where help is needed, there  
Give help as unto Thee.

And may Thy Holy Spirit move  
All those who live, to live in love,  
Till Thou shall greet in heaven above  
All those who give to Thee.



## Fishers of Men

Mark 1:16-20; Luke 5:1-11; Matt. 4:18-22

What is the world's most famous lake? Galilee. Who is the world's most illustrious fisherman? Simon, John's son, *alias* Peter.

Simon Peter and Andrew, his brother, and James and John, the sons of Zebedee, were fishers of fish on the sea of Galilee. They fished for a livelihood. All their life they lived to make a living.

As then, so now. Men live to make a living; their chief concern is, "What shall we eat, what shall we drink, wherewithal shall we be clothed?" This is heathenish — "after all these things do the Gentiles seek." Their god is their belly, and they serve their god sincerely. Their gospel is, "Let us eat, drink, and be merry, for tomorrow we die." They believe it and they live it.

Christ is the heavenly and original fisher of men; He came for that sole purpose. He caught these fishers of fish and made them fishers of men. It was the work of Christ alone, in no wise the work of these men. "You have not chosen Me, but I have chosen you," says Christ, and that truth is confirmed by the experience of the Christian — "We love Him, because He first loved us." Christ and the Christian chime together like sweet bells in tune and time. The

Christian's experience will always lead him to say, "By the grace of God I am what I am."

**"I will make you fishers of men, come ye after Me"**

And straightway they forsook their nets, and followed Him.

So ever since. While men are groveling here below, fond of these earthly toys, the Lord's call touches their hearts, and they follow the gleam, the lure of the Lord. Paul was bent on persecution, the Lord met him at Damascus, Paul was not disobedient to the heavenly vision, but forsook all his brilliant earthly prospects, regarding all as dung that he might know Christ and the power of His resurrection, and labored more abundantly than the rest. In Christ we find our Savior, and in Him we find our service.

**"I will make you fishers of men"**

Caesar never said *Ite*, ever *Venite*; so our Captain never says *Go!* ever says *Follow!* He does not ask us dare do things He has not done before us. He has shown us how; all we have to do is to follow His lead and step in His footsteps.

On Pentecost Peter preached the Law and showed the Jews that they, even they, had crucified their own God-given Messiah. After this staggering blow they cried in the anguish of their soul, "Men and brethren, what shall we do?" Then Peter at once preached the freest gospel.

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Then they that gladly received His word were baptized, and the same day there were added unto them about three thousand souls. Acts 2:36-41. A good catch of fish.

**"I will make you fishers of men"**

And you are to train others to become fishers of men,— "teaching them to observe all things whatsoever I have commanded you." Thus Paul trained Timothy and Titus, and also set elders in the congregations he had founded to teach and to guide them. The apostolic succession is the preaching of the apostolic teaching; Luther was a true successor of Paul. All pastors are to work in the work of Christ and the apostles, share in the success of Christ and the apostles, partake of the glory of Christ and the apostles.

**"I will make you fishers of men"**

As the apostles forsook their nets and boats and fathers to follow Jesus and become fishers of men, so must the pastors give up shop, or factory, or office, or studio in order to give their whole time to fish for men.

All Christians are to be fishers of men and help in the work. If you cannot give all your time, you can give part of your time; if you cannot go abroad and be a foreign missionary, you can stay at home and be a home missionary;

if you cannot preach, you can teach; if you cannot teach, you can bring old and young to be taught; the least you can do is to make your business a money-making machine in order to give to the work of fishing for men.

Was that not some amiable, feeble-minded dreamer, who thought himself a king sent from heaven to set up the kingdom of God? And were these horny-handed sons of toil not crack-brained to leave all and follow this missionary on some fool's errand into a fool's paradise? Yes, yes, but "the foolishness of God is wiser than men; and the weakness of God is stronger than men." That was the small beginning of the glorious Church of God.

"I will make you fishers of men"

The unspeakable honor! Christ Himself calls you, calls you to be a fellow-laborer with Him!

It is one of the glories of our glorious country that the path of power and honor is open to the poorest of the poor. We are proud of it that the Illinois rail-splitter became President Lincoln, that the Ohio canal boat driver became President Garfield, that a professor became President Wilson, that a farmer lad became President Coolidge, and that others from the humblest walks of life have scaled the highest peaks of glory. So is it one of the glories of the kingdom of God that fishermen, carpenters,

weavers, and the like humble laborers become fishers of men, and become the greatest of the great before the throne of the great God of heaven and earth.

**"I will make you fishers of men"**

Think of the dignity of your calling, what a noble work — fishers of men. A man is more than a fish, much more than many fish.

In this presidential election the hundred million people throughout the length and breadth of our vast country are lashed into a high fever of excitement about — the tariff. And what is that? Well, whether a coat will cost a few cents more or less. Much ado about nothing! What is this paltry politics beside the divine pursuit of catching men? Fishers of fish keep the bodies of men, and only for a time. Fishers of men save the mortal bodies and also the immortal souls. Fishers of men for earth and heaven, for time and eternity, for this life and for the life to come, from an eternity of damnation to an eternity of salvation.

**"I will make you fishers of men"**

Fishermen must be patient. Peter toiled all the night and caught nothing. Hans Egede fished in Greenland from 1721-1734 till he caught his first convert; he certainly brought forth fruit with patience. So in your patience possess ye your souls, and in due time ye shall

reap if ye faint not, for if ye hope for that ye see not, then do ye with patience wait for it. The God of patience grant you the patience of Jesus Christ.

**"I will make you fishers of men"**

The fisherman must fish while the fish bite. John Quincy Adams wrote:

"Dear Judge, for the sake of old Isaac Walton, please continue my case until Friday. The smelt are biting, and I can't leave."

The judge postponed the case and announced to the court, "Mr. Adams is detained on important business."

Postpone even an important court case when fishing for men is good; that is the zeal Christians have in the service of God in fishing for men.

**"I will make you fishers of men"**

The fisherman must be adroit; he must vary his bait to the various fishes, and vary his plans to the various waters. St. Paul says: Though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, that I might gain them that are without law. To the weak became I as

weak, that I might gain the weak. I am made all things to all men, that I might by all means save some. And this I do for the Gospel's sake, that I might be partaker thereof with you. We do all things, dearly, beloved, for your edifying. 1 Cor. 9:19-23; 2 Cor. 12:19.

An old fisherman said to Mark Guy Pearse: "There be three rules for trout fishing, and 'tis no good trying if you don't mind them. The first is, keep yourself out of sight; and the second, keep yourself further out of sight; and the third is, keep yourself still further out of sight. Then you'll do it."

"Good for catching men, too," thought Pearse. Yes, for "we preach not ourselves, but Christ Jesus the Lord." 2 Cor. 4:5; 1 Cor. 1:13; 10:33.

**"I will make you fishers of men"**

A fishing trip is a pleasure trip for many a man tired out in a dingy office in the dusty city in the summer's heat, but it is far otherwise for the man making his living by fishing. He must toil hard and brave foul weather, heavy storms, high seas, shipwreck and death in the deep. Charles Kingsley's poem of the *Three Fishermen* tells the story often retold —

**"For men must work  
And women must weep."**

Remember the strenuous life led by St. Paul!  
2 Cor. 11:23-33.

**"I will make you fishers of men"**

Christ's command is a promotion. When we serve Him, we serve ourselves. The path of duty is the path of glory. Though Christ gives us everything for nothing, He doesn't expect anything for nothing. When we give Him but His own, He rewards us right royally as if we gave our own. Listen to His parable.

The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world. The angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father.

Who hath ears to hear, let him hear! Matt. 13:47-50, 43.

Simon Peter said: "I go a fishing." They say unto him: "We also go with thee." John 21:1-3. Let's all go fishing — for men!



## Little Flock

Luke 12:32

"Little Flock" is the pet name of endearment the Good Shepherd lovingly gives to His Christians. It has made so deep an impression on painters and poets and preachers and people of all nations and all ages that they lovingly linger on the subject. We do likewise.

### I.

By nature we were not in the flock.

"My sheep wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the earth; and they became meat to all the beasts of the field, when they were scattered." Ezek. 34:5, 6.

Candor compels the confession this sad plight was our own fault: "All we, like sheep, have gone astray; we have turned everyone to his own way." Isa. 53:6. And so we say with Horatio Bonar—

I was a wandering sheep,  
I did not love the fold;  
I did not love my Shepherd's voice,  
I would not be controlled.

### II.

"Ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." 1 Pet. 2:25. You were too sheepish to

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return. You had to be returned. "Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock . . . so will I seek out my sheep, and will deliver them. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick." Ezek. 34:11-16.

Jesus, my Shepherd is,  
'Twas He that loved my soul,  
'Twas He that washed me in His blood,  
'Twas He that made me whole.  
  
'Twas He that sought the lost,  
That found the wandering sheep;  
'Twas He that brought me to the fold,  
'Tis He that still doth keep.

### III.

This flock is the Shepherd's property because He sought and bought it, He hath purchased it with His own blood. "I lay down my life for the sheep." Acts 20:28; John 10:11, 15; 15:13. He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed. All we, like sheep, have gone astray; we have turned everyone to his own way; and the Lord hath laid on Him the iniquity of us all." Isa. 53:5, 6.

Paul and Peter call the Christians "the flock of God." Acts 20:28, 29; 1 Pet. 5:2, 3. And

Christ Himself calls them His "little flock" — using a pet name, a term of endearment to show His affection. What honor and happiness!

Happy are we, God's own little flock,  
Sheltered so close in the cleft of the rock,  
Far above tempest, or danger, or shock,  
Happy are we in Jesus!

The Good Shepherd knows His flock, all and sundry: "He calls His own sheep by name." John 10:3. And when one is gone astray, He leaves the ninety and nine in the wilderness, and goes after the one till He finds it, and lays it on His shoulders, rejoicing, and brings it home, and calls His neighbors to rejoice with Him. Matt. 18:10-14; Luke 15:3-7.

"O Shepherd with the bleeding feet,  
Good Shepherd with the pleading voice,  
What seekest Thou from hill to hill?  
Sweet were the valley pastures, sweet  
The sound of flocks that bleat their joys,  
And eat and drink at will.  
Is one worth seeking, when Thou hast of Thine  
Ninety and nine?"

"How could I stay My bleeding feet?  
How should I hush my pleading voice?  
I who chose death and clomb a hill,  
Accounting gall and wormwood sweet,  
That hundredfold might bud My joys  
For love's sake and good will.  
I seek My one, for all there bide of Mine  
Ninety and nine."

## IV.

The Little Flock is enlarged by the Good Shepherd.

"Other sheep I have, which are not of this fold — or flock; them also I must bring, and they shall hear my voice; and there shall be one fold — or flock — and one shepherd." John 10:16.

Help Him!

Many He has who are not of this fold,  
Out in the storm and the pitiless cold;  
These we will win by our prayers and our gold,  
Win them to love our Jesus.

Over the mountains and over the seas,  
Lovingly, joyfully, speed we to these,  
Seeking to save them by tenderest pleas,  
Save by the blood of Jesus.

## V.

The Chief Shepherd places undershepherds over the flock to shepherd the sheep. 1 Pet. 5:2-4; Acts 20:28. The pastors are to pasture, to feed the flock. They are not to entertain the flock or simply to fill it, but to feed it with wholesome food, with the sincere milk of the word, with the bread of life and water of salvation; they are to nourish and strengthen the soul for practical service, to give wool for clothing and meat for food. So, then, come to be fed, at the feeding place, at feeding time, on time, all the time.

Where dost Thou feed Thy favored sheep?

O my Beloved, tell me where;  
My soul within Thy pastures keep,  
And guard me with Thy tender care.  
Too prone, alas! to turn aside,  
Too prone with alien flocks to stray;  
Be Thou my shepherd, Thou my guide,  
And lead me in Thy heavenly way.

If Thou wouldst know, Thou favored one,  
Where soul-refreshing pastures be;  
Feed on my words of truth alone,  
And walk with those who walk with me.  
I with the contrite spirit dwell;  
With broken heart is my abode;  
Such spikenard yields a fragrant smell,  
And such are all the saints of God.

And who feedeth a flock, and eateth not of the milk of the flock? If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? 1 Cor. 9:7-14. The pastors are overseers, and the flock is to esteem very highly in love for their work's sake those who are over them in the Lord and to give double honor especially to them that labor in the word and doctrine. The hearer of the Gospel is to share his good things with the preacher of the Gospel. 1 Thess. 5:12, 13; 1 Tim. 5:17, 18; Gal. 6:6, 7. And when the Chief Shepherd shall appear on the Judgment Day, the faithful undershepherds shall receive a crown of glory that fadeth not away. 1 Pet. 5:4.

## VI.

For the present and future blessings the Shepherd has bought for them at such heavy cost the Little Flock is grateful and faithful. "The sheep hear His voice . . . and follow Him; for they know His voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers." John 10:3-5.

## VII.

"Fear not, Little Flock," says the Good Shepherd. There shall be no want, no lack; do not worry, do not fret, do not be anxious. He shall feed His flock like a shepherd. Is. 40:11. Jacob, the old shepherd, said: "God shepherded me all my life long." Yes, "we are His people, and the sheep of His pasture." "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures, He leadeth me beside the still waters, He restoreth my soul." Ps. 23:1, 2.

"Fear not, Little Flock," says the Good Shepherd. Do not worry about food and clothing, for that is heathen idolatry. And it is altogether in vain, for by worry you cannot add an inch to your height. And it is needless, for all these things shall be added unto you. And it is harmful, for it draws your attention away from your real work. "Seek ye first the kingdom of God." Luke 12:22-40; Matt. 6:24-34.

"Fear not, Little Flock," says the Shepherd, and thereby steadies them against dangers which will surely come; in fact, He foretells them — "I send you forth as lambs among wolves." Luke 10:3; Matt. 10:16. Paul found it out — "We are accounted as sheep for the slaughter." Rom. 8:36. Many martyrs have found it so. And false prophets will come in sheep's clothing, but inwardly they are ravening wolves; grievous wolves, not sparing the flock. Matt. 7:15; Acts 20:29; 2 Pet. 2:1. And thieves and robbers will come to steal the sheep. John 10:1. But the Good Shepherd is not a hireling to flee in the face of danger, He defends His sheep and lays down His life for them. John 10:11, 15. He says: "Fear not, Little Flock; for it is your Father's good pleasure to give you the kingdom." And so we trustfully sing what is commonly called "Gustaf Adolf's Hymn" —

Fear not, O Little Flock, the foe,  
Who madly seeks your overthrow,  
Dread not his rage and power;  
What though your courage sometimes faints,  
His seeming triumph o'er God's saints  
Lasts but a little hour.

"Fear not, Little Flock," soothingly says Christ. And the Little Flock trustfully responds, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me. And I will dwell in the house of the Lord forever." Ps. 23:4, 6.

As courage grows with danger, we'll sing  
with the heroic Luther —

And take they our life,  
Goods, fame, child, and wife:  
Let these all be gone  
They yet have nothing won;  
The kingdom ours remaineth!

What are these which are arrayed in white robes? And whence came they?

These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in the temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of waters; and God shall wipe away all tears from their eyes. Rev. 7:13-17.

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen. Heb. 13:20, 21.



## Ye Are My Disciples

John 8:31-59

September opens a new school year and millions will return to school, college, university, seminary. We'll join the procession and study in the school of Christ.

### I.

"Ye are my disciples," says Christ. From the beginning it was not so. By nature man is the disciple of the devil and the slave of sin and lies. Some do not even know they are slaves, even as the Savior's opponents who in their blind pride boasted "We were never in bondage to any man." Byron's "Prisoner of Chillon" learned to love his prison, and men love their sin and fight against their own freedom. "Ye seek to kill me, a man that hath told you the truth, which I have heard of God." They called Christ a Samaritan, the greatest insult they could hurl at Him. They called Him crazy — "Thou hast a devil." They took up stones to cast at Him, and in the end they nailed Him to the cross. The apostles were scourged, stoned, and crucified. At the Reformation the Lutherans were burned for preaching the truth of God. From the beginning until this present time men kill the prophets and stone them which are sent

unto them, just like Jerusalem. Matt. 23:29-37; 5:12; Luke 11:50.

Do you ever get angry at the preacher for telling you the truth?

## II.

"Ye are my disciples." Christ made you such. "Come unto me!" is the invitation that appears and re-appears in endless variations in all His words and works, like a fugue of Bach. He woos till He wins the truants into His school, just as Robert Raikes went out to gain the ragamuffins for his Sunday school. President Garfield, when a young man, was to teach a school in Ohio where they had the habit of "licking" the teacher; before he could teach these boys, he had to win and subdue them.

## III.

"Ye are my disciples." "I am your Master," school master. John 13:13, 14. God Himself gave Christ the doctor's degree and teaching diploma, and installed Him in office by saying: "This is my beloved Son in whom I am well pleased; hear ye Him." Matt. 17:5; Deut. 18:15; Heb. 1:1, 2. And Christ said: "I speak that which I have seen of my Father. Neither came I of myself, but God sent me." Some soon sensed the power of this new personality and confessed "Thou art a teacher come from God. Never man spake like this man. He taught them

as having authority." John 3:2; Matt. 7:28; 13:54; Luke 4:22; 7:16; 24:19.

#### IV.

"Ye are my disciples." What unspeakable honor! Many Americans put behind their degree the word Leipzig, Berlin, and others, and thus advertise to the world they are proud of having attended that school. Many musicians advertise they are pupils of Gounod and others, and thus show pride in being the disciples of this or that great master. Many doctors advertise they were on the staff of Bellevue Hospital, New York, or the Mayo Clinic in Rochester, Minnesota, and thus take pride in the experts and specialists under whom they studied. What is that to the honor of being disciples of Christ, admittedly the greatest teacher earth has ever known, the "teacher come from God?" "Ye are taught of God." 1 Th. 4:9; John 6:45; 14:26; Heb. 8:10; 10:16; 1 John 2:20, 27. And think of your schoolmates — Matthew and John, Peter and Paul, the glorious company of the apostles, and evangelists, and martyrs!

#### V.

"Ye are my disciples." "Learn of me; for I am meek and lowly in heart." Matt. 11:29. He proved it by washing His disciples' feet. John 13:15. He humbled Himself even unto the death of the cross. Phil. 2:5-8; 1 Pet. 2:21; Zech.

9:9. If a man knows it all, God Himself cannot tell him anything. "The meek will He guide in judgment, and the meek will He teach His way." Ps. 25:9. Be meek, be teachable; do not come to criticise, come to learn, to be disciples, pupils.

## VI.

"Ye are my disciples." "Continue in My word." "The words that I speak unto you, they are spirit and they are life." John 6:63; 8:51; 11:26; 5:24; Matt. 24:35. The words of life begat life; Peter found it so — "Lord to whom shall we go? Thou hast the words of eternal life." John 6:68.

The disciples are not to go abroad to discover the truth; they are not to make experiments to invent the truth; they are not to draw on their imagination to seek the truth; the truth is given. Christ is the truth. "If ye continue in my word, then are ye my disciples indeed."

## VII.

As the disciples study the Word of Christ they learn man. "The proper study of mankind is man." Jesus knew what was in man. John 2:25. "Out of the heart of man proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these things come from within, and defile the man." Mark 7:21-23. Here is anthro-

pology, psychology, realism of despair and death. "Know thyself."

As they study the Word of Christ, the disciples learn God. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father. He hath declared Him." John 1:18. Without the Word of Christ we have to be agnostics, who do not know. With the Word of Christ we are theologians, we know God, and we know God as our Father. God is love. "God so loved the world, that He spared not His own Son, but delivered Him up for us all." That is theology, the saving knowledge of God.

As they study the Word of Christ, the disciples learn Christology, the knowledge of Christ. "He is true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary," the Godman. No wonder "His name shall be called Wonderful!" Is. 9:6. "He came to seek and save that which was lost." Matt. 28:11. "To lay down His life for the sheep." John 10:15. "To give His life a ransom for many." Matt. 20:28. "Christ died for our sins." 1 Cor. 15:3. Without this Christ men are atheists, without God and without hope. Eph. 2:12.

### VIII.

The disciples are to continue in Christ's Word. It is the last word, a finished product,

an absolute, there is nothing beyond. "He said it," Alabama, here we rest. We find Christ's Word in the Scripture and we recognize our Master's voice. "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." John 5:39, 46. "They have Moses and the Prophets; let them hear them." Luke 16:29, 31. Christ's Bible is still the greatest text-book, the world's "best seller." Luther said he would have to be learner all his life.

## IX.

The disciples are to be studious, as hungry new born babes, desire the sincere milk of the word that they may grow thereby; "grow in grace, and in the knowledge of our Lord and Savior, Jesus Christ;" abound to every good work, increase and abound more and more. 1 Pet. 2:2; 2 Pet. 3:18; 2 Cor. 8:7; 9:8-11; 1 Thess. 3:12; 4:1, 10; Phil. 1:9.

## X.

If the disciples do not grow in knowledge and skill, the teacher will get impatient and scold them — "O fools and slow of heart. . . . O faithless and perverse generation, how long shall I be with you? How long shall I suffer you?" Luke 24:25-27; Matt. 17:17; 23:17, 19; John 14:9.

## XI.

If the disciples will not heed the repeated warnings and admonitions, they will be expelled from school. Matt. 18:17.

## XII.

The disciples must learn hard lessons. Some murmur, "This is a hard saying; who can hear it?" From that time many of His disciples went back, and walked no more with Him. They did not like the teacher and quit the school. The true disciples will stick and say with Peter, "Lord, to whom shall we go? Thou hast the words of eternal life." John 6:60-69.

## XIII.

The disciples do not attend a speculative school, but a school of science, of real Christian science. "If any man willeth do His will, he shall know of the doctrine, whether it be of God." John 7:17. "We know that all things work together for good to them that love God." Rom. 8:28. "I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day." 2 Tim. 1:12.

## XIV.

The disciples do not go to any academy to thresh the straw of academic questions, they go to a training school to learn to do. "Not every

one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven." "Be not only hearers of the Word, but also doers of the Word." "By this shall all men know that ye are my disciples, if ye have love one to another." "Bear much fruit, so shall ye be my disciples." Matt. 7:21; 25:11, 12; Jas. 1:22; 2:17; John 13:35; 15:8.

#### XV.

The disciples attend a normal school; the teacher teaches teachers to teach other teachers. The disciples are to "disciple" all nations, teaching them to observe all things whatsoever I have commanded you. Paul told Timothy: "The things thou hast learned of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Matt. 28:19, 20; 2 Tim. 2:2.

#### XVI.

The disciples expect to be persecuted. The disciple is not above his master. It is enough for the disciple that he be as his master. "Who-soever doth not bear his cross, and come after me, cannot be my disciple." Matt. 10:16-39.

#### XVII.

The disciples forsake all for the Master, as the Master forsook all for the disciples. "Who-soever he be of you that forsaketh not all that



he hath, yea, and his own life also, he cannot be my disciple." Luke 14:26-33.

### XVIII.

As disciples of Christ ye shall know the truth, and the truth shall make you free. If the Son shall make you free, ye shall be free indeed. John 8:32, 36.

You shall be free from sin. Rom. 6:20-23. You receive Christ's body and blood for the remission of sin, and you are baptized for the remission of sin. Matt. 26:28; Acts 2:38; 22:16; Gal. 3:27; 1 Pet. 3:21.

You shall be free from fear. "Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." Rom. 8:15, 28.

You shall be free from death. "If a man keep my saying, he shall never taste of death. O death, where is thy sting? O grave, where is thy victory? Thanks be to God, who giveth us the victory through our Lord Jesus Christ!" John 8:52; 5:24; 11:25, 26; 1 Cor. 15:55, 57; 2 Tim. 1:10.

You shall be free from the devil. "For this purpose the Son of God was manifested, that He might destroy the works of the devil." 1 John 3:8.

You shall be free from the Judgment. "There is now no condemnation to them that are in Christ Jesus." Rom. 8:1, 2, 31-39.

Come to school in the glorious Church of Christ, study the glorious Gospel of Christ, continue in His Word, and know the truth, and be made free in the glorious liberty of the children of God! Be faithful unto death, the end of the course, and receive your good degree, a crown of life, at the commencement, the glorious appearing of the great God and our Savior Jesus Christ, and then enjoy the endless vacation in heaven! Eph. 5:27; 2 Cor. 4:4; Rom. 8:21; 2 Tim. 4:8; Tit. 2:13; Heb. 4:9.

## **We are the Branches**

John 15:1-13

This month we celebrate Thanksgiving Day for the fruits of the field; and it is well. But we are the Branches of the Vine, and to us thanksgiving must mean thanksgiving. Did we bring forth much fruit so that Christ, too, can celebrate Thanksgiving Day?

Emperor William II listened for over an hour to Prof. Friedrich Delitzsch trying to prove that Christ was not God.

"Professor, have you ever said to your students, 'I am the vine, you are the branches?'"

"No, your Majesty."

"Do you think that before your time a professor ever said it?"

"No, your Majesty."

"In future, will professors ever address their students in such a way?"

"Assuredly not."

"Well, Professor, because no teacher can or will speak as Christ spoke, I believe that Christ was not merely a man, but the true God."

Yes. "Never man spake like this man."  
"The words that I speak unto you, they are spirit, and they are life." John 7:46; 6:63.

God's Word strikes its roots so deep into the soul of man that all infidel arguments cannot tear it out. Let us devoutly study this majestic word of Christ.

## I.

**What were we?**

By nature we were wild branches growing on the poisonous vine of the old Adam. "What fruit had ye then? Fruit unto death." Rom. 6:21; 7:5.

## II.

**Who made us Branches?**

"My Father is the husbandmen." And He alone has done all the work, and He challenges the world, — "What could have been done more to my vineyard, that I have not done to it?" Mat. 21:33; Mk. 12:1; Lk. 20:9; Is. 5:1; 27:3; Jer. 2:21.

## III.

**How did we become Branches?**

By the Gospel we have been grafted into Christ, the true Vine. "Thou standest by faith. They shall be graffed in, if they abide not in unbelief." Grafted upon the Vine, the Branches partake of the root and fatness of the Vine. As the sap of the vine flows into the branches, so the life of Christ flows into the Christians. "I live, yet not I, but Christ liveth in me."

Thou art the Vine,  
And I, O Jesus, am a Branch of Thine;  
And day by day from Thee  
New life flows unto me.  
Nought have I of my own,  
But all my strength is drawn from Thee alone.

As severed from the tree the branch must die,  
So even I  
Could never live this life of mine  
Apart from Thee, O living Vine;  
But Thou dost dwell in me,  
And I in Thee!  
Yea, Thine own life through me doth flow,  
And in Thyself I live and grow.

It is God's grace that grafted us into Christ, and it is God's grace that keeps us there, that we abide in Christ. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." John 15:16.

Observe the union between Christ and the Christians. They are not united as the links of a chain; they are not welded together by force, as two pieces of iron; they are united into one organism by growth. They are one by one life, as the parts of the body are one. How intimate!

As the branch is to the vine,  
I am His, and He is mine.  
Safe with Him from earthly strife,  
He sustains the hidden life.

Consider the honor and glory of this relationship for the Christian! The greatest and the wisest and the proudest of the land have always made it the ambition of their lives to be in the presence of the king. It was the great Bismarck's proudest boast to be his "King's man." American girls lavish fortunes for the honor of being

once presented at the Court of England. Here we Christians are not presented once at court, we are not merely near the King, we are most closely connected with Him, united to Him, united in a living union with the King, the King of kings and Lord of lords, the Lord of glory!

Lest we become proud by reason of this great glory, Christ says, "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. Without me — cut off from me — ye can do nothing." "The fruits of righteousness are by Jesus Christ." John 15:4, 5; Phil. 1:11.

In humble dependence the Christian looks prayerfully to Christ as the source of life and strength, and usefulness.

O my Savior, help afford  
By Thy Spirit and Thy Word.  
When my wayward heart would stray,  
Keep me in the narrow way;  
Grace in time of need supply,  
While I live, and when I die.

#### IV.

##### What is the use of the Branches?

"I have chosen you, and ordained you, that ye should bring forth fruit." John 15:16. Other branches may be ornamental, other branches may be useful for furniture and building, but the branches of the vine are useful for nothing else than bearing grapes; if they do not bring forth grapes, they are of no earthly use whatsoever.

"Who planteth a vineyard, and eateth not of the fruit thereof?" Paul desired "fruit" from the Romans and Philippians. 1 Cor. 9:7; Rom. 1:13; 15:28; Phil. 4:17; Tit. 3:14.

Every branch that beareth not good fruit the Husbandman taketh away, and it is burned as so much rubbish. It is worse than useless, for it robs the good branches of the needful sap and rain and sunshine. Continue in His goodness, otherwise thou shalt also be cut off. "Cut it down; why cumbereth it the ground?" Rom. 11:22; Lk. 13:7; Mt. 3:10; 7:19.

"He that abideth in Me, and I in Him, the same bringeth forth much fruit," says Christ. Are you in Christ, that is, are you a Christian? You can answer this question correctly by answering this other: "Are you bearing much fruit, that is, are you doing many good works, Christian good works? That is the practical test.

The Vine from every living limb bleeds wine;  
Is it the poorer for that spirit shed?  
Measure thy life by loss instead of gain;  
Not by the wine drunk, but by the wine poured forth;  
For love's strength standeth in love's sacrifice;  
And whoso suffers most has most to give.

Abide in Christ, continue, keep on.

The branch gives up the grapes, never to see  
them again.  
And next year blooms again;  
Not bitter for the torment undergone,  
Not barren for the fulness yielded up;

As fair and fruitful towards the sacrifice,  
As if no touch had ever come to it  
But the soft airs of heaven and dew of earth—  
And so fulfills itself in love once more.

Even that is not enough: "Every branch that beareth fruit, God purgeth it, prunes, trims it, that it may bring forth more fruit." We are to be filled with the fruits of righteousness. "Giving all diligence, add to your faith virtue: and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience: and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that we shall neither be barren nor unfruitful in the knowledge of our Lord, Jesus Christ." John 15:2; Phil. 1:11; 2 Pet. 1:5.

Are you fruitful in every good work? Col. 1:10. Are you growing in grace? Eph. 4:15; 1 Pet. 2:2; 2 Pet. 3:18. Are you abounding in everything, and in the grace of charity? 1 Cor. 15:58; 2 Cor. 8:9; Phil. 1:9; 1 Thess. 3:12; 4:1.

It is the branch that bears the fruit  
That feels the knife,  
To prune it for a larger growth,  
A fuller life.

Rejoice, tho' each desire, each dream,  
Each hope of thine  
Shall fall and fade; it is the Hand  
Of Love Divine



That holds the knife, that cuts and breaks  
With tenderest touch,  
That thou, whose life has borne some fruit  
May'st now bear much.

## V.

How do we bring forth more fruit?

"Every branch that beareth fruit, the Husbandman purgeth it, that it may bring forth more fruit." God prunes the branches, lops off all harmful and useless growths, so that the rain and sun may fall where they will do the most good. It may hurt us, we think it will wreck and ruin us, but it will be for our own good. The dentist's drill and the surgeon's lancet may hurt for a while, but it will be for our lasting good. Though God's own Son, the Captain of our salvation was made perfect through suffering. Heb. 5:8; 2:10. "He that hath suffered in the flesh hath ceased from sin that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. . . . The God of all grace, who hath called us into His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you." 1 Pet. 4:1, 2; 5:10.

David learned his lesson —

"Before I was afflicted I went astray, but now have I kept Thy word. It is good for me that I have been afflicted that I might learn Thy statutes." Ps. 119:67, 71.

Said a music teacher of his most promising pupil: "She has full control of her voice, but she lacks soul. If only something would break her heart, she would be the greatest singer in Europe." Howard Kelly tells of a man who had to become blind before he could see Christ.

"My Father is the husbandman," says Christ. "My Father and *your* Father." And so the Christian also says, "My Father is the husbandman." If it is my Father that uses the pruning knife on me, let Him use the knife and trim as He will!

Thanks to Thy sovereign grace, O God, that I  
Am grafted in that true Vine a living shoot,  
Whose arms embrace the world, and in whose root,  
Planted by faith, our life must hidden lie.  
But Thou beholdest how I fade and dry!  
Choked with a waste of leaf, and void of fruit,  
Unless Thy spring perennial shall recruit  
My sapless branch, still wanting fresh supply.

O cleanse me, then, and make me to abide  
Wholly in Thee, to drink Thy heavenly dew,  
And, watered daily with my tears to grow!  
Thou art the Truth, Thy promise is my guide;  
Prepare me when Thou comest, Lord, to show  
Fruits answering to the stock on which I grow.

## VI.

### What is the pruning-hook?

"Ye are clean (trimmed, pruned) through the word which I have spoken unto you." "Sanctify them through Thy truth; Thy word is truth." Christ sanctified and cleansed His Church with

the washing of water by the Word, with Holy Baptism. And He gave His body and blood for the remission of sins. We have purified our souls in obeying the truth through the Spirit unto unfeigned love of the brethren. Read it, heed it; thereby we grow. John 15:3; 17:17; Eph. 5:26; Mt. 26:28; 1 Pet. 1:22; 2:2.

## VII.

**What fruits do the branches produce?**

“If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in His love. This is my commandment, that ye love one another, as I have loved you.” John 15:10, 12.

It cannot be otherwise. As the sap of the vine runs into the branches, so the life of Christ runs into the Christians, the character of Christ runs into the Christians, the works of Christ are produced by the Christians. Christ produces His works through the Christians.

## VIII.

**What is the use of the Good Fruits?**

“Herein is my Father glorified, that ye bear much fruit,” just as the gardener is glorified when he wins the blue ribbon for his exhibit at the State Fair. “Let men see your good works, that they may glorify your Father which is in heaven.” We are to be filled with the fruits of righteousness, which are by Jesus Christ, unto the glory

and praise of God. John 15:8; Mt. 5:16; Phil. 1:11.

Rosaries, kneelings, fastings, vigils, processions, celibacy, convents, nunneries, do not glorify God. Obedience is better than sacrifice. Good works, much fruit, the fruits of righteousness, that, and that only, glorifies God. Live soberly, righteously, and godly in this world, and you do good to yourself, to your neighbor, and to your God.

“So shall ye be my disciples,” that is, if ye bear much fruit, says Christ. There is much satisfaction, and comfort, and joy for our own selves. Our good works are a sure proof that we are true Christians, that we are in Christ, that we are children of God and heirs of salvation. John 8:31; 13:35.

As a branch into the vine,  
In my blessed Lord implant me;  
Ever of my Head divine  
To remain a member, grant me:  
Oh, let Him, my Lord and Savior,  
Be my life and love forever.

## **Ye Are My Friends**

**John 15:14**

### **I.**

**What were you by nature?**

Men of the world, and "the friendship of the world is enmity with God." James 4:4; Rom. 8:7; 1 John 2:15-17. People still take counsel together against the Lord, and against His Anointed, saying, Let us break their bands asunder, and cast away their cords from us. Ps. 2:1-3. People still clamor, "Release unto us Barabbas!"

And what shall I do with Jesus? "Away with Him! Crucify Him!"

### **II.**

**Who made you the friends of Christ?**

"Ye have not chosen me, but I have chosen you. I have called you friends." John 15:15, 16. Surely, "herein is love, not that we loved God, but that He loved us." 1 John 4:10. That love is so great, that God Himself commendeth His love toward us. Rom. 5:6-8.

### **III.**

**How did Christ make you His friends?**

He says Himself, "Greater love hath no man than this, that a man lay down his life for his friends." John 15:13. And that is just what

He did. He died for our sins, the Just for the unjust, to bring us to God. 1 Cor. 15:3; 1 Pet. 3:18. He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. 1 John 2:2. God was in Christ, reconciling the world unto Himself — yes, but how? Not imputing their trespasses unto them, 2 Cor. 5:19, by forgiving the sins, making us a Christmas present of them.

#### IV.

**How do you know you are to be Christ's friends?**

Christ came from heaven to earth to call sinners to repentance, and He did it so much that He was sneered at as "the friend of publicans and sinners." Mat. 9:13; 11:19.

And when about to leave the world to return to heaven, He made provision that this Gospel be preached to the end of time and to the ends of the earth. Go ye into all the world and preach the Gospel to every creature, he that believeth and is baptized shall be saved. Mat. 28:18.

St. Paul says, "God hath committeth unto us the Word of reconciliation. Now, then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, Be ye reconciled to God. For God hath made the sinless Christ to be sin instead of us sinners; that we sinners might be made the righteousness of God in Christ." 2 Cor. 5:20, 21.

By accepting this offer, by believing this Word of God, we, who by nature are the enemies of God, become the friends of God. Abraham believed God, and he was called the friend of God. James 2:23; 2 Chron. 20:7; Is. 41:8.

## V.

### How does Christ treat His friends?

He does not treat them as servants or slaves. A good master will treat his humblest servants kindly, will give them enough food and clothing and shelter and care; but he will not be intimate with them, will not be confidential with them, will not discuss his private affairs with them, will not make confessions to them, will not pour out his heart as to his fears and hopes, his plans and dreams and ideals — “the servant knoweth not what His Lord doeth.” John 15:15.

But Jesus says: “Henceforth I call you not servants, but I have called you friends; for all things that I have heard of my Father I have made known unto you.”

Again Christ says: “I have declared unto them Thy name, and will declare it; that the love wherewith Thou hast loved me may be in them, and I in them. I have given unto them the words which Thou gavest me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send me.” John 17:26; 6-8.

The Lord spake unto Moses face to face, as a man speaketh unto his friends, that is, plainly, and not in dark speeches. Ex. 3:11; Num. 12:8. As the Lord spoke to Moses as to His friend, that is, openly, familiarly, frankly, confidentially, so Christ treats His friends. "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20; John 14:23.

Not a brief glance I beg, a passing word,  
But as Thou dwell'st with Thy disciples, Lord;  
Familiar, condescending, patient, free,  
Come not to sojourn, but abide with me.

## VI.

### What does Christ give to His friends?

If a man is acquainted with the mayor, or the governor, or the President, how proudly he says, "I know him personally." How much more he feels honored if he can say, "He is a personal friend of mine!" Yes, it is an honor to be called the friend of some great man. Now, consider the honor Christ confers on you when He Himself calls you His friends!

How honored were the Knights of the Round Table to be with the great and good King Alfred of England! When we look at Washington and his Cabinet, we feel deeply that these men were highly honored to be in the close company of the great Father of his country. But all this is un-



speakably petty in comparison with the honor of being the friends of Christ, the Savior of the world, the Son of God!

Parmenio was a famous general, but all his fame paled before the glory of being the friend of Alexander the Great. So in the case of the Christian; his greatest earthly glory fades away before the glory of being the friend of Christ.

Seneca comforted a courtier he had no right to mourn the death of his son as long as he had Caesar as a friend. Poor pagan comfort! But it really holds good in the case of the Christian. He has no right to be sorrowful about anything as long as Christ is his friend.

As the friends of Christ we are not afraid of anything, we carry insurance against everything. If Christ is our friend, who can be against us? Luke 12:4-7; Ps. 27:1-3.

O Friend of souls, then blest indeed  
Am I when on Thy love I lean!  
The world, nor pain, nor death I heed,  
Since Thou, my God, my joy hast been.  
O let this peace, that Thou hast given,  
Be but a foretaste of Thy heaven,  
For goodness infinite is Thine.  
Hence world with all thy flattering toys!  
In God alone are all my joys.  
O rich delight, my Friend is mine!

When a king takes an uncouth clout from the soil into his service at court, the boor in time becomes a courtier. So Christ turned rude fisher-

men and vulgar publicans into disciples, evangelists, apostles, martyrs, princes of heaven! So Christ calls us His friends, calls us from sinful service to sacred service, turns our carnal mind into the mind of Christ!

At a friend's house we go in and out, freely and informally, without a special invitation, even at unseasonable hours, ask favors, pour out our heart, and tell our troubles and share our woes. Even so with our Friend Jesus.

What a friend we have in Jesus,  
All our sins and griefs to bear;  
What a privilege to carry  
Everything to God in prayer.  
Can we find a friend so faithful,  
Who will all our sorrows share?  
Jesus knows our every weakness,  
Take it to the Lord in prayer.  
Are we weak and heavy laden  
Cumbered with a load of care?  
In His arms He'll take and shield thee,  
Thou wilt find a solace there.

"Anybody can stand up to his opponents," says Gladstone, "give me the man who can stand up to his friends." Jesus stood up to His friends. He warned and rebuked them, time and again, Peter and even Judas.

## VII.

**What does Christ expect of His friends?**

"Ye are my friends, if ye do whatsoever I command you. This is my commandment, that

ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." "He laid down His life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth." John 15:12-14; 1 John 3:16-18.

When Damon returned to give himself up so that his friend Pythias might not have to die as his substitute, the cruel tyrant Dionysius of Syracuse was so overcome that he begged to be admitted as the third party in the clover-leaf of friendship.

The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Jonathan did not become jealous when the house of Saul was rejected, and David elected to be king of Israel, but kept right on serving his friend faithfully. 1 Sam. 18; 19; 20; 23.

When the crowds turned from John to Christ, the Baptist was not jealous; it was right for the Bridegroom to have the bride, and as the Bridegroom's friend, John rejoiced greatly in the success of his friend. John 3:26-30. Christ calls you friends — what kind of friends are you? Are you asleep while He prays for you? Do you forsake, deny, betray Him? God forbid Christ

should ever say of us, "I was wounded in the house of My friends. . . . Mine own familiar friend, in whom I trusted, which did eat of My bread, hath lifted up his heel against me. . . . Friend, wherefore art thou come?" Zech. 13:6; Ps. 41:9; John 13:18; Mt. 26:50.

Paul says, "The Son of God loved me, and gave Himself for me." That love won his heart, and now he says, "I am crucified with Christ, whose I am, and whom I serve." Gal. 2:20; Acts 27:23; Eph. 5:2; Tit. 2:14. Luther was such a friend of Christ — "Let Christ live! Let Martin perish!"

Through deserts of the cross thou ledest,  
I follow, leaning on Thy hand;  
From out the clouds Thy child Thou feedest,  
And giv'st him water from the sand.  
I know Thy wondrous ways will end  
In love and blessing, Thou true Friend;  
Enough if Thou art ever near.  
I know whom Thou wilt glorify,  
And raise o'er sun and stars on high,  
Thou lead'st through depths and darkness here.

## **We Are Witnesses**

Acts 1:8; Luke 24:48

### **I.**

#### **The Authority**

"I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Thus Christ witnessed a good confession before Pontius Pilate and died for His witness, and so He is the faithful and true Witness, or Martyr. John 18:37; 1 Tim. 6:13; Rev. 1:5; 3:14.

After He was declared to be the Son of God with power by the resurrection from the dead, this Witness calls His disciples to be His witnesses and thus makes them His partners in His work. Unspeakable grace from Him, and honor for them! The glorious Christ is the authority for witnessing.

### **II.**

#### **Who are the witnesses?**

The disciples, who had been with Jesus for three years to hear His words and see His works. John 15:27; 1 John 1:1-3; Acts 1:22; 2:32; 3:15. These witnesses were to teach all nations to observe all things whatsoever He had commanded them. Matt. 28:20. All Christians are Christ's disciples, and so all Christians are Christ's witnesses.

In Isaiah's marvelous description of a court scene, God puts Himself on trial; all the nations

on one hand are challenged to witness to their gods — dead silence. On the other hand stands Israel, and God turns to them: "Ye are My witnesses." Is. 43:9; 44:8. Christ went to Jerusalem to put Himself on trial. Many false witnesses rose up against Him. His own witnesses betrayed, denied, fled. Christ is still on trial. Many false witnesses still testify against Him. He turns to the Christians: "Ye are My witnesses."

Paul was a faithful witness for Christ, and thousands of men and women were faithful unto death during the Roman persecution. Luther was a faithful witness for Christ at Worms, and thousands of men and women were faithful unto death in the persecutions of the Romanists.

Christian, thou shalt not bear false witness against thy — Savior! What kind of witness for Christ are you? Do you represent or misrepresent Christ?

### III.

#### What is the witness of His witnesses?

"Then opened He their understanding that they might understand the Scriptures, and said unto them, 'Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sin should be preached in His name among all nations, beginning at Jerusalem.'" Luke 24:45-47. There you have it: Preach

repentance and remission — that is the Scripture. From Scripture you may learn history, geography, poetry, and many other things, but with this knowledge of Scripture and about Scripture you do not understand Scripture. You understand Scripture only if you know from Scripture how to get repentance and remission of sins. If you do not know that, you do not know Scripture, though you know whole libraries about Scripture.

Repentance must be preached as Christ preached repentance: "Out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within and defile the man." Mark 7:21-23; Matt. 15:19; Gen. 6:5; 8:21. These heart actions are actual sins and damnable sins, and — "Except ye repent, ye shall perish." Luke 13:3-5.

When these dawning truths are borne in upon your conscience, you will cry out in deadly fear, "What must I do to be saved?"

Remission of sin must be preached as Christ preached remission of sins: "Drink ye all of it; for this is My blood of the New Testament, which is shed for many for the remission of sins." "For the Son of Man came to give His life a ransom for many." Christ died for us, in our stead, as our Substitute — that is to preach

remission of sins in His name. Matt. 26:28; 20:28; Luke 24:45-48.

If God is satisfied with the work of Christ for you, why aren't you satisfied with the work of Christ for you?

This remission of sins is to be preached, and we are to hear the preaching and trust the preaching and have comfort and joy and happiness in the preaching, have faith in the preaching. And so we are saved by faith, without the deeds of the Law and without the hocus-pocus of priests. "We are His witnesses of these things." Acts 5:32; 10:39.

#### IV.

##### Where are we to be witnesses?

"Among all nations." "Thou shalt be His witness unto all men." "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Luke 24:47, 48; Acts 22:15; 1:8. Being the answer of Christ, it satisfies the servant of Christ. And the whole Book of Acts shows how this command of Christ was carried out; it is the world's first and greatest missionary literature.

"Beginning at Jerusalem!" Athens may be the world's capital of culture; Rome may be the world's capital of government; Paris may be the world's capital of pleasure; Berlin may be the world's capital of learning; New York may be the world's capital of wealth and enterprise,—



but Jerusalem is certainly the world's capital of salvation — "Salvation is of the Jews." John 4:22.

We cannot make a "drive" and then have done with this work; it is a continuous performance. How long did it take to paint that picture? "All my life," answered Sir Joshua Reynolds. The great pianist Rubinstein said: "If I omit one day's practice, I know it the next day, the critics know it the day after, and the public the day after that." St. Paul confessed: "By the grace of God I am what I am," and at once added: "But I labored more abundantly than they all."

Martyrs were martyrs before they were martyred. They died as martyrs, because they had lived as martyrs; their living caused their dying. Fire does not make the martyr, it only wraps him in glory and reveals him for all time.

## V.

**How are the witnesses fitted out?**

As *the* Witness was fitted out.

At His baptism Jesus prayed; and as He prayed, the Holy Spirit descended upon Him. Then we read: "Jesus, full of the Holy Spirit, returned from the Jordan and was led in the Spirit into the wilderness." Again: "Jesus returned in the power of the Spirit into Galilee, and He taught in their synagogues." Listen: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach."

As the Witness, so the witnesses: "Ye shall receive power, after that the Holy Ghost is come upon you." When the Holy Ghost was come upon them, they preached the Word with power—three thousand converted in one day. Through the preaching of the Gospel the Holy Ghost fell upon the Jews and also upon the Gentiles. Acts 1:8; 2:10, 44-46; 11:15-18.

You may have your cannon and powder and ball, but useless all, unless you have fire to touch it off and rout the enemy. So you may have your Bibles, hymnals, organs, schools, but useless all unless you have the fire of the Holy Ghost, the baptism with fire, power from on high.

Come, Holy Spirit, heavenly Dove,  
With all Thy quickening powers;  
Kindle a flame of sacred love  
In these cold hearts of ours.

Stephen was a good witness for Christ and the first to be stoned to death for his witness. Peter was a good witness for Christ and was crucified for his witness. Paul was a good witness for Christ and was beheaded for his witness. Under the Roman emperors hundreds of others, men, women, and children, became martyrs for Christ, and their example made many heathen turn to Christ, and so, as has been beautifully said, "the blood of the martyrs became the seed of the Church." And so at the Reformation. On July 1, 1523, in the market-place

of Brussels, two young men, Henry Voes and John van den Eschen, confessed their Lutheran faith and went to glory in the chariot of fire, singing the Apostles' Creed. These first Lutheran martyrs had many illustrious successors. And to you Christ says, "Ye shall be witness unto Me."

## VI.

**What is the reward of the witnesses?**

Jesus witnessed a good confession before Pontius Pilate, was a martyr unto death,—what is His reward? "I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True... His eyes were as a flame of fire, and on His head were many crowns." Rev. 19:11-16.

As Christ, *the* Witness, so the Christians, His witnesses. "I saw the souls of them that were beheaded for the witness of Jesus and for the Word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads nor in their hands; and they lived and reigned with Christ a thousand years." Rev. 20:4. Peter calls himself "a witness of the sufferings of Christ and also a partaker of the glory that shall be revealed." I Pet. 5:1. First the cross, then the crown.

Onward, then, for naught despairing,  
Calm we follow at His word,  
Thus through joy and sorrow bearing  
Faithful witness to our Lord.

## Christians

Acts 11:26

When Stephen was stoned to death, there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the region of Judea and Samaria, and they traveled as far as Phenice, and Cyprus, and Antioch, preaching the Lord Jesus. And the disciples were called Christians first at Antioch. Acts 8:1; 11:19-26. They were called Christians because they believed in Christ and lived like Christ. We have been christened—"christianed" some call it, by a happy mistake—we have been baptized into Christ in order to believe in Christ and live like Christ. And if you really believe in Christ you will also try your best to live like Christ.

### I.

Christ was a prophet, that is, a preacher of the Gospel. He came to live the Gospel, to die in our stead. Christ is the Gospel. He lived and died that there might be a Gospel to preach.

Christ showed that hate is murder and that an impure thought is adultery. Having proved man a sinner, Christ proves Himself the Savior of sinners by giving Himself a ransom for them.

As Christ, so the Christian. The Christian is to be a prophet or preacher, as Christ was a

prophet or preacher. "As my Father hath sent me, even so send I you."

"Go ye and teach all nations." Matt. 28. Even in chains and before kings Paul preached the Gospel, so that King Agrippa said: "Almost thou persuadest me to be a Christian." Acts 26:28.

To preach the Gospel is the main business of the Christian, to make a living is only a side line; he makes money as a means to preach the Gospel as the end.

## II.

Christ is our Priest, and He hath made us priests unto God. Rev. 1:6; 5:10. As our Priest, Christ lived a perfectly holy life; as a priesthood Christians are to show forth the praises of God by a holy life. 1 Pet. 2:9-25.

As our Priest, Christ sacrificed Himself to God; as a holy priesthood, Christians are to offer up spiritual sacrifice, acceptable to God. 1 Pet. 2:5. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12. "Let us offer the sacrifice of praise to God continually." Heb. 13:15.

As our Priest, Christ sacrificed His life for us; as priests, Christians are to sacrifice themselves for their neighbors. "He laid down His

life for us, and we ought to lay down our lives for the brethren." 1 John 3:16. "To do good and to communicate forget not, for with such sacrifices God is well pleased." Heb. 13:16.

As our Priest, Christ also prays for us. "If any man sin, we have an advocate," or lawyer, "with the Father, Jesus Christ the righteous; and He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 John 2:1, 2.

As Christ, so the Christian: "I exhort, that supplications, prayers, intercessions, and giving of thanks, be made for all men." 1 Tim. 2:1.

More than that: "I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5:44.

### III.

Christ is our King. Christ said to Pilate: "I am a King. But my Kingdom is not of this world."

Christ rules His Kingdom, not with the sword, but with the Gospel.

As Christ is a king, so is the Christian a king. Rev. 1:6. "Christ hath made us kings unto God." You are kings, but kings unto God. Your Kingdom, too, is not of this world. Your rule is the rule of self; self-control, not the con-

trol of others; spirit rule, not world rule. "And he that ruleth his spirit is better than he that taketh a city." Alexander the Great took very many cities, but he could not rule himself, and he filled the grave of a drunkard when only thirty-three years old.

The Christian, as a king unto God, is to control his appetite and his desires. Like Christ, the Christian may be accused of being a wine-bibber, but the accusation must turn out to be a vile slander. Like Christ, the Christian may be called a glutton, but he must prove it a lie.

When Christ was reviled, He reviled not again; when He suffered, He threatened not. 1 Pet. 2:23. So the kingly Christian controls his temper. "He that is slow to anger is better than the mighty. The discretion of a man deferreth his anger; and it is his glory to pass over a transgression." Prov. 14:29; 16:32; 19:11.

Satan tempted Christ with the glories of the world, but Christ withstood the great temptation and said: "Get thee behind me, Satan." As Christ, so is the Christian to control his ambition.

As a lamb before her shearers is dumb, so Christ opened not His mouth when He was led forth to the slaughter. As Christ, so the kingly Christian is to control his complaints amid suffering and persecution.

Instead of complaining, he ought to rejoice—"If any man suffer as a Christian, let him not

be ashamed ; but let him glorify God on this behalf." 1 Pet. 4:16.

Christ humbled Himself for us ; the Christian is to control his pride and not strive ; the peace of God is to rule in his heart. Col. 3:15.

Though He was rich, yet for our sakes Christ became poor ; the Christian is to control his love of money and use his means to serve his neighbor. 2 Cor. 8:9.

Joseph was grievously tempted to adultery by Potiphar's wife, but in the fear of God he controlled himself. So is the kingly Christian to keep under his body and bring it into subjection, and make no provision for the flesh to fulfill the lusts thereof. They that are Christ's have crucified the flesh with the affections and lusts. 1 Cor. 9:27 ; Rom. 13:14 ; Gal. 5:16-24.

Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof ; because they came not to the help of the Lord, to the help of the Lord against the mighty. Judges 5:23. Christ is our liege Lord, and we have given Him liege homage ; and when He sounds the clarion, we as His liege men will give Him liege service and rally to His standard and follow Him into battle against His enemies and to glorious victory and be rewarded with more fiefs.

I was made a Christian  
When my name was given,  
One of God's dear children,  
And an heir of heav'n.



In the name of Christian  
I will glory now,  
Evermore remember  
My baptismal vow.

I must, like a Christian,  
Shun all evil ways,  
Keep the faith of Jesus,  
Serve Him all my days.  
Called to be a Christian,  
I will praise the Lord,  
Seek for His assistance  
So to keep my word.

All a Christian's blessings  
I will claim for mine:  
Holy work and worship,  
Fellowship divine.  
Father, Son, and Spirit,  
Give me grace, that I  
Still may live a Christian,  
And a Christian die.

## **Saints**

**Rom. 1:7**

### **I.**

**What were ye?**

Ye were the servants of sin, the slaves of sin unto death, yielding your members servants to uncleanness and to iniquity unto iniquity. What fruit had ye then? The end of those things is death. Rom. 6:16-23; 1 Cor. 6:9-11.

### **II.**

**What are ye?**

Ye are called to be saints. Ye are sanctified and made fellow-citizens with the saints, members of the "Communion of Saints." Rom. 1:7; 1 Cor. 1:2; 6:9-11; 2 Cor. 1:1; Eph. 1:1; 2:11-19; Phil. 1:1; Col. 1:2.

### **III.**

**Who made you saints?**

The Father hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son. Col. 1:12-14.

## IV.

**Why did God make you saints?**

God hath done this, 1, "not according to our works, but, 2, according to His own purpose and grace." 2 Tim. 1:9.

## V.

**When did God purpose this?**

"Before the world began." 2 Tim. 1:9.

## VI.

**How could Holy God turn sinners into saints?**

"In Christ Jesus, in whom we have redemption through His blood, even the forgiveness of sins." 2 Tim. 1:9; Col. 1:12-14; 1 Cor. 1:2; 6:9-11.

The death of Christ is the basis on which holy God could turn sinners into saints.

## VII.

**How does God turn sinners into saints?**

God saves us and calls us with a holy calling, sanctifies us through the truth, and God's word is the truth, purifies our hearts by faith in this Gospel of Christ, the power of God unto salvation. 2 Tim. 1:9; John 17:19; Acts 15:9; Rom. 1:16, 17.

## VIII.

**How do sinners get this truth?**

Christ gave apostles, and prophets, and evangelists, and pastors, and teachers for the work

of the ministry, to preach the sanctifying truth of the knowledge of the Son of God. Eph. 4:11.

The prayers of the saints rise up to God as sweet incense, and they are to pray for the preachers that their preaching may be acceptable and successful. Rev. 5:8; 8:3, 4; Rom. 15:30, 31; Eph. 6:18-20.

### IX.

#### Are the saints perfect?

1. Yes, by justification. Christ loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. Eph. 5:25. Justified by faith, we have peace with God through our Lord Jesus Christ. Eph. 5:25; Rom. 5:1; 3:28.

With my Savior's garments on,  
Holy as the Holy One.

2. No, not by their own good works, or sanctification. But they are to use all means to grow toward perfection. Christ gave pastors and teachers for the perfecting of the saints, till we all come unto a perfect man, unto the measure of the stature of the fullness of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

but speaking the truth in love, may grow up into Him in all things which is the head, even Christ. Eph. 4:11-15.

## X.

### **What is the main work of the saints?**

"Earnestly contend for the faith which was once delivered unto the saints." Jude 3.

It is an honor, a privilege, a favor from God to be able to do so. "Unto me this grace was given, that I should preach among the gentiles the unsearchable riches of Christ." Eph. 3:8; Rom. 15:15, 16.

The saints are to receive hospitably all Church workers, receive them in the Lord, as becometh saints, and help them in whatever business they have need. Rom. 16:2.

The saints rejoice when they hear of the faith and good works of other saints, and they pray for one another. They will do so all the more earnestly when they remember that even the Holy Spirit maketh intercession for the saints according to the will of God. Eph. 1:15, 16; 6:18; Col. 1:1-6; Rom. 8:27.

## XI.

### **For what are saints noted?**

1. Saints are always ready for "distributing to the necessity of the saints." Besides giving money, saints will give personal service, the humblest service, they will wash the saints'

feet. Rom. 12:13; 15:25, 26; 1 Cor. 16:1, 2, 15; 2 Cor. 8:1-4; 9:1-14; 1 Tim. 5:10; Philemon 4:7.

2. Saints will strive for chastity. Eph. 5:3-8. The white life of the early Christians stood in marked contrast to the immorality of the heathen. They walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries, and think it strange that ye run not with them to the same excess of riot, speaking evil of you. 1 Pet. 4:3, 4. Even today a young man or woman living a clean life will be sneered at as a "saint."

3. The saints are noted for their patience. "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 13:10; 14:12.

4. The saints are humble. Paul thinks himself less than the least of all saints. Eph. 3:8.

5. Saints are men of peace. If any man seem to be contentious, we have no such custom, neither the churches of God. God is not the author of confusion, but of peace, as in all churches of the saints. 1 Cor. 11:16; 14:33.

The saints are not to go to law before the unjust, before unbelievers. When they cannot come to an agreement among themselves, they are to take their troubles before the saints, before fellow Christians. Do ye not know that the saints shall judge the world, and if the world

shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels, how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the Church. I speak to your shame. Is it so, that there is not a wise man among you? No, not one that shall be able to judge between his brethren? 1 Cor. 6:1-5.

## XII.

### **How are the saints treated?**

Saul of Tarsus persecuted the saints at Jerusalem and then got warrants to bind all that called on the name of Jesus at Damascus. As soon as Saul joined the saints, he in turn had to suffer great things for the name of Christ. Yea, all that will live godly in Christ Jesus shall suffer persecution. Acts 9:13-16; 2 Tim. 3:12; Rev. 13:7, 15; 16:6.

But no man should be moved by these afflictions, for yourselves know that we are appointed thereunto. Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you, but rejoice, inasmuch as ye are partakers of Christ's sufferings. 1 Thess. 3:3; 1 Pet. 4:12.

## XIII.

### **What is the reward of the saints?**

Rejoice, inasmuch as you are partakers of Christ's sufferings; that when His glory shall be

revealed, ye may be glad also with exceeding joy. You shall be with Christ when He comes in glory with all His saints; you shall have your reward, the inheritance of the saints in light. 1 Pet. 4:13; 1 Thess. 3:13; 2 Thess. 1:10; Eph. 1:11; Col. 1:12; Jude 14; Rev. 11:18.

I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to Him; for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. And He saith unto me, write, "Blessed are they which are called unto the marriage supper of the Lamb." Rev. 19:6-9.



## Servants of God

Rom. 6:22

All men are servants, either servants of the devil or servants of God. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? Rom. 6:16.

### I.

#### Man's natural condition

Ye were the servants of sin, says Paul very plainly. Rom. 6:17, 20. And Christ says very sharply: Whosoever committeth sin is the servant of sin, is of the devil; for the devil sinneth from the beginning. John 8:34; 1 John 3:8. And Peter says very naturally: Of whom a man is overcome, of the same is he brought into bondage. 2 Pet. 2:19.

What did you do as the servants of sin? When ye were the servants of sin, ye have yielded your member servants to uncleanness and to iniquity unto iniquity. Rom. 6:19.

What was your reward as the servants of sin? When ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death. The wages of sin is death. Rom. 6:19-23. The

wages is the "solidus" of the soldier, the paltry pay for giving his life in unquestioning obedience to his superior officer. Death and damnation are something you work for and earn. Your undoing is your own doing. It is not God's will, it is your own will.

## II.

### **The Christian's present condition**

Now you are become the servants of God, being made free from sin, through, or in, Jesus Christ. Rom. 6:22, 23.

How were you made free from sin? Ye are bought with a price. 1 Cor. 6:20; 7:23.

What price? Ye were not redeemed with corruptible things, as silver and gold.... but with the precious blood of Christ, as of a lamb without blemish and without spot. 1 Pet. 1:18, 19. Christ became a servant for us, to make us the servants of God. Phil. 2:7.

## III.

### **What brought about the change?**

Ye were the servants of sin, but God be thanked, that ye have obeyed from the heart that form of doctrine which was delivered you. Rom. 6:17.

The doctrine, the Gospel of Christ, was preached to you, and ye have received it and believed it, obeyed from the heart.

This doctrine was delivered to you, preached to you by the preachers of the Gospel. These were the messengers of God to you. By their work God changed you from servants of sin to servants of God.

Do you ever stop to think how much you owe to the preacher?

#### IV.

##### **The honor of service**

"Ich Dien," I serve, is the motto of the Prince of Wales, heir to the proud throne of Great Britain.

"I have done the state some service," said Othello with proud modesty. From this it is clear that it is an honor to be the servant of the right master. Ye are the servants of God! What an honor! An honor beyond words. Moses has the honorable title of servant of God. Rev. 15:3. Paul is proud to introduce himself as "a servant of Jesus Christ," also Peter and James and Jude. Rom. 1:1; 2 Pet. 1:1; Jas. 1:1; Jude 1.

#### V.

##### **The measure of service**

"Being made free from sin, ye became the servants of righteousness; even so now yield your members servants to righteousness unto holiness." And serve God just as diligently now as you formerly served sin. Rom. 6:18, 19.

No servant can serve two masters, for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Luke 16:13; Matt. 6:24.

Ye are bought with a price; be not ye the servants of men. Not as pleasing men, but God, which trieth our hearts. If I yet pleased men, I should not be the servant of Christ. 1 Cor. 7:23; 1 Thess. 2:4; Gal. 1:10. Praise our God, all ye His servants, and ye that fear Him, both small and great. Rev. 19:5.

Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's. 1 Cor. 6:20. Not by the blood of goats and calves, but by His own blood Christ obtained eternal redemption for us. . . . How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God? Heb. 9:12-14.

"As—so." As you formerly served sin, so now serve God. The servants of sin are not hypocrites; they serve sin with all their heart. The servant of drink will sacrifice everything for drink. The servant of lust will sacrifice everything for lust. The servant of ambition will sacrifice everything for ambition. The servant of gold will sacrifice everything for gold. So the servant of God is to sacrifice everything for God.

## VI.

## The reward of the servant of God

Being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. Rom. 6:22, 23. The gift, the free gift, the charity of God is eternal life. Note the striking contrast, wages—gift.

Hell is the wages the sinner worked for, heaven is the free gift of God Christ worked for and gives to the Christian. And what a heaven!

He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and His servants shall serve Him; and they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever. Rev. 22:1-5.

Ye servants of the Lord,  
Each in his office wait,  
Observant of His heavenly word,  
And watchful at His gate.

Let all your lamps be bright,  
And trim the golden flame;  
Gird up your loins, as in His sight,  
For awful is His name.

Watch! 'tis the Lord's command,  
And while we speak He's near:  
Mark the first signal of His hand,  
And ready all appear.

O happy servant he  
In such a posture found!  
He shall His Lord in rapture see,  
And be with honor crowned.

## **Ye are the Children of God**

Rom. 8:16; Gal. 3:26

God's "holy child Jesus" was born on Christmas to be "the Lord's Christ," and your Christ, your Messiah, your Savior. "Thanks be to God for His unspeakable gift!" Acts 4:27-30; Luke 2:27; 2 Cor. 9:15.

This "Unspeakable Gift" was given to make you God's holy children and the Lord's Christians.

### **I.**

#### **What were you by nature?**

"Have we not one Father? Hath not one God created us?" Yes. "We are the offspring of God." Mal. 2:10; Acts 17:29.

But by the Fall of Adam, God's created children have become sinful children, and so Christ says bluntly, "Ye are of your father the devil." John 8:44; Matt. 13:38; 1 John 3:8.

### **II.**

#### **Who made you the children of God?**

"We were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:13. We did not make Him our Father, God made us His children. It was God's operation, not man's co-operation.

"Moses was *called* the son of Pharaoh's daughter," though only adopted. Heb. 11:24.

We are called the children of God, and such we *are*, we are "the children of God." We are partakers of the divine name, and we are partakers of the divine nature. We are changed into the same image, we shall be like Him. 1 John 3:1, 2; 2 Pet. 1:4; 2 Cor. 3:18; 1 John 3:2.

### III.

**What moved God to make you His children?**

"He predestinated us unto the adoption of children by Jesus Christ unto Himself, according to the good pleasure of His will, according to His abundant mercy, that He might make known the riches of His glory." Eph. 1:5; Jas. 1:18; 1 Pet. 1:3; Rom. 9:23, 26; Hos. 1:10.

Danish missionaries appointed a Hindu convert to translate a Lutheran catechism, which stated that Christians are the children of God. Here the Hindu balked: "That is too much. Let me put it, 'They shall be permitted to kiss His feet.'" Yes, the honor seems too great to be true. When this truth comes home to us, we must needs cry out in loud exalted strains, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the children of God!" 1 John 3:1.

### IV.

**How did God make you His children?**

"By Jesus Christ." "God sent forth His Son, made of a woman, made under the Law, to re-



deem them that were under the Law, that we might receive the adoption of sons." This is God's truth, and "He begat us with the Word of Truth," "the incorruptible seed by which we are born again." By the hearing of this Word of God cometh faith, and ye are all the children of God by faith in Christ Jesus. As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name. Whosoever believeth that Jesus is the Christ is born of God. Eph. 1:5; Gal. 4:4, 5; Jas. 1:18; 1 Pet. 1:23; Gal. 3:26; John 1:12; 1 John 4:2; 5:1.

As by the Gospel you were made the children of God, so by the Gospel you grow. "Putting off all wickedness, and all guile, and hypocrisies, and envying and evil speakings, as new born babes long for the spiritual unadulterated milk of the Word, that by it ye may grow unto salvation." 1 Pet. 2:1, 2.

Since the Gospel makes you the children of God, the preachers of the Gospel are the spiritual fathers of the Christians: "My little children, of whom I travail in birth again until Christ be formed in you." "In Christ Jesus have I begotten you through the Gospel." Gal. 4:19; 1 Cor. 4:15.

## V.

### The importance

It is of the very highest importance to be born of God, for Christ tells you most solemnly,

"Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." And St. John says: "Whosoever denieth the Son, the same hath not the Father." And St. Paul says curtly, without Christ men are without God and without hope. John 3:3; 5:23; 1 John 1:23; 4:2, 3, 15; 5:1; Eph. 2:12.

## VI.

**For what purpose have you been made the children of God?**

"A son honoreth his father: if I then be a father, where is mine honor?" Mal. 1:6. "Of His own will begat He us with the word of truth, that we should be a kind of firstfruits of His creations. . . . Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves." Jas. 1:18-27. "We are not children of the bondwoman, but of the free; that is, we are not bought slaves, but freeborn children. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage, of slavery. . . . Ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." Gal. 4:31—5:1, 13.

VII.

**How do you know that you are the children of God?**

"The Spirit itself beareth witness with our spirit, that we are the children of God." And God gives us His Spirit "by the hearing of faith," by the preaching of the Gospel: "Now if any man have not the Spirit of Christ, he is none of His. . . . If ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God." "Every one that loveth is born of God. . . . This is the love of God, that we keep His commandments." Rom. 8:9-16; Gal. 3:5; 1 John 4:7; 5:1-3, 18; 3:9.

If you are the children of God, you will talk to your Heavenly Father. "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." Gal. 4:6; Rom. 8:15.

If you are God's children, you will let your Heavenly Father talk to you. "He that is of God heareth God's words; ye therefore hear them not, because ye are not of God." "We are of God; he that knoweth God heareth us; he that is not of God heareth us not." John 8:47; 1 John 4:6.

If you are God's children, you will let your Heavenly Father correct you. God speaketh to us as unto children: "My son, despise not thou the chastening of the Lord, nor faint when thou

art rebuked of Him; for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? . . . He chasteneth us for our profit, that we might be partakers of His holiness. Now no chastening for the present seemeth joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12:5-11.

### IX.

**How do you prove yourselves the children of God?**

By being teachable. When God cannot reveal His Gospel to the "wise and prudent" men of the world, He will reveal it unto "babes." "From the mouths of babes and sucklings Thou hast perfected praise." Luke 10:21; Matt. 21:15, 16; Ps. 8:2. By being "obedient children not fashioning yourselves according to the former lusts in your ignorance, but as He which hath called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye holy; for I am holy." 1 Pet. 1:14-16. "Be ye therefore followers of God, as dear children, and walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God." Eph. 5:1-8. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in

heaven." The peacemakers shall be called the sons of God. Be ye merciful, even as your heavenly Father is merciful. Matt. 5:9, 16, 48.

"Ye are partakers of the divine nature," and so ye will "flee the corruption that is in the world through lust. And besides this, ye give all diligence to lead out the virtues, as in ancient times the leader led out the members of the chorus. From faith ye must lead out virtue; from virtue, knowledge; from knowledge, self-control; from self-control, patience; from patience, godliness; from godliness, brotherly love; from brotherly love, general love. For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ. For he that lacketh these things is blind, . . . having forgotten the cleansing from his old sins." 2 Pet. 1:4-9.

Blessed are the sons of God,  
They are bought with Christ's own blood;  
They are ransomed from the grave,  
Life eternal they shall have.

They are lights upon the earth,  
Children of a heavenly birth;  
One with God, with Jesus one,  
Glory is in them begun;  
With them numbered may we be,  
Here and in eternity.

## Heirs of God

Rom. 8:17; Gal. 3:29; 4:7

### I.

We are the children of God, and therefore we are the heirs of God; this divine logic the Bible teaches me. We are the children of God by faith in Jesus Christ, and we have the "inheritance among them which are sanctified by faith that is in Me," says Jesus Christ. Acts 26:18.

We are joint heirs with Christ, because we are joint children with Christ. The Father of our Lord Jesus Christ hath begotten *us*, and so Christ is the firstborn among many brethren. 1 Pet. 1:3; Rom. 8:29; Heb. 1:6; Col. 1:18. Having the same father with Christ, we have the same inheritance with Christ.

### II.

The inheritance is through Christ. Gal. 4:7; Eph. 1:11.

As it is God's work, not ours, that we are the children of God, so it is God's grace, not our work, that we are the heirs of God. In the very nature of the case, we do not work for an inheritance, do not earn it, and we can pay no price for it; an inheritance is something that some one else has worked for and given to us. Christ earned it, and He gives it

to us as a gift. He lived a holy life, so holy that no one could convict Him of sin, so holy that even Holy God was well pleased with Him. Then Christ suffered for our sins, the just for the unjust, He was wounded for our transgressions, He was bruised for our iniquities, with His stripes we are healed. Then He tasted death for us, He gave His life a ransom for us, He was the High Priest that sacrificed Himself as the victim upon the altar of the cross as a propitiation for our sins, and the blood of Jesus Christ, God's son, cleanseth us from all sins.

### III.

To this inheritance we have been predestinated. Eph. 1:11; Col. 1:12.

Christ did not fall upon earth and then by accident stumble into suffering and death, and God did not then, as an afterthought, see the possibility of saving sinners by these means; no, all this was decreed from eternity, and all these things were done "according to the Scripture," as it had been foretold and written long ere it came to pass.

### IV.

This inheritance is for all that are sanctified by faith. Acts 26:18. And faith cometh by hearing, and hearing by the word of God. Rom. 10:17. Would you like to be an heir of this inheritance? Search the Scripture, given by in-

spiration of God, and able to make thee wise unto salvation by faith which is in Christ Jesus. John 5:39.

## V.

Are you a joint-heir with Christ? You can answer this question by answering the following question: Are you a joint-sufferer with Christ? Christ Himself says if we wish to share His throne and glory we must drink the cup He drank and be baptized with the baptism He was baptized with. Matt. 20:23. And Paul says we are "heirs of God and joint-heirs with Christ if so be that we suffer with Him, that we may also be glorified together." We, too, must be "crucified to the world and planted together in the likeness of His death and fill up that which is behind in the sufferings of Christ."

To suffer with Christ is to suffer as a Christian, in behalf of Christ, to be reproached for the name of Christ, to be partakers of Christ's sufferings. Hereunto were ye called, because Christ also suffered for us, leaving us an example, that ye should follow His steps. 1 Peter 2:21.

Instead of the joy that was set before Him, Jesus endured the cross, despising the shame, and is set down at the right hand of the throne of God. Look unto Jesus, the author and finisher of faith, consider Him that endured such contradiction of sinners against Himself, lest



ye be wearied and faint in your minds. Heb. 12:1-3.

We are the children of God and so the heirs of God, and in view of that we "reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Rom. 8:18. Even when we drink the bitter cup of affliction, we know it comes from our Father's hands and even through our tears and pain we say, Abba Father; as Christ, so we. Mark 14:36.

As Christ, so we Christians must through much tribulation enter into the kingdom of God. Acts 14:22.

Beloved, "It is well!"

Though sorrow clouds our way,  
'Twill only make the joy more dear  
That ushers in the day.

Beloved, "It is well!"

The path that Jesus trod,  
Though rough and strait and dark it be,  
Leads home to heaven and God.

## VI.

This is a matter for rejoicing. "For if we be dead with Him, we shall also live with Him: if we suffer (with Him), we shall also reign with Him." 2 Tim. 2:11, 12. "Rejoice, inasmuch as ye are partakers of Christ's sufferings;

that, when His glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter 4:13, 16.

God has made us His children, "and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together" in "the glorious liberty of the children of God." Rom. 8:17, 18, 21; Gal. 4:7. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2.

The Apostles "rejoiced that they were counted worthy to suffer shame for His name." Acts 5:41. Luther was sorry he was not put to death for Christ, as were the martyrs that were burned for Christ.

Why should I shrink from pain and woe,  
Or feel at death dismay?  
I've Canaan's goodly land in view,  
And realms of endless day.

Exult, O dust and ashes!  
The Lord shall be thy part;  
His only, His forever  
Thou shall be and thou art.

Jesus, in mercy bring us  
Soon to that land of rest,  
Who art, with God the Father  
And Spirit, ever blest!

## VII.

## What is the inheritance?

Our inheritance is not all across the river of death, some of it lies on this side in this world. God's word is His bond; and His promissory notes, which I hold, make me rich and happy even now in this world.

The hill of Zion yields  
A thousand sacred sweets  
*Before* we reach the heavenly fields  
Or walk the golden streets.

Even now and here "the Lord is the portion of my inheritance. The Lord is my shepherd, I shall not want. The Lord is my light and salvation, whom shall I fear? All the paths of the Lord are mercy and truth; we know that all things work together for good to them that love God. If God be for us, who shall be against us? He that spared not His only begotten Son, but delivered Him up for us all, how shall He not with Him freely with Him give us all things? And if we cannot have all we desire, God says: "My grace is sufficient for thee." We are heirs together of the grace of life, heirs of salvation, heirs of promise, heirs according to the hope of eternal life, heirs of the kingdom which God hath promised to them that love Him. And so, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me. Neither do I

fear the Judgment Day: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Ps. 16:5; 23; 25:10; 27:1, 3, 5, 10; Rom. 8:28, 31, 33; 2 Cor. 12:9; Heb. 1:14; 6:17; Tit. 3:7; Jas. 2:5; 1 Pet. 3:7; Isa. 54:17.

The best part of my inheritance, however, lies across the river in the Promised Land. This inheritance is incorruptible. Oak will rot and steel will rust. Fires, floods, cyclones, earthquakes, wars, panics will destroy property, as they have done so often, but our inheritance in heaven is fully secured against all corruption and destruction.

The inheritance is undefiled; it is not adulterated, veneered, plated, it is solid through and through; there is no defect, no flaw in the title, it cannot be challenged by anyone.

The inheritance fadeth not away; it is an amaranth, an evergreen, it is perennial, like an Arbor Vitae. Stocks, bonds, shares, mortgages and even real estate may fall in price so as to lose all value, nay, they may even drag us into debt. Not so with our heavenly inheritance: that is gilt-edged, non-assessable, non-taxable, not transferable, not negotiable.

The inheritance is reserved in heaven. Jacob supplanted Esau, and since then many an heir

has been cheated out of his inheritance. But this inheritance is reserved for you in heaven. So do not hurry and worry. Take your time — “My times are in Thy hand.” Ps. 31:15. Reserved for you and prepared for you — “I go to prepare a place for you,” says Christ.

O Paradise! O Paradise!  
I greatly long to see  
The special place my dearest Lord  
In love prepares for me.

The inheritance is reserved, the heir is preserved. Your weak hand might let go its grip on God, but God's almighty hand will not let go its hold on you — “You are kept by the power of God through faith unto salvation ready to be revealed at the last time.” 1 Pet. 1:5.

My Father's house on high,  
Home of my soul! How near  
At times to faith's fore-seeing eye  
The golden gates appear!

Ah! then my spirit faints  
To reach the land I love,  
The bright inheritance of saints,  
Jerusalem above!

## **Brethren of Christ**

**Rom. 8:29**

### **I.**

Christ is the Firstborn Brother—

1. In order. "He is the firstborn before every creature, for by Him were all things created . . . and He is before all things." Col. 1:15-17; Heb. 1:1-10. Christ Himself asserts His eternity—"Before Abraham was, I am." And the Jews understood His claim full well, for they took up stones to kill Him for making Himself equal to God. (John 8:58; 17:5, 24.

Christ is the Firstborn Brother—

2. In honor. Conceived by the Holy Ghost, Christ is called the Son of God, as Gabriel told Mary. Luke 1:35.

Christ is the firstborn, the firstfruits, the firstbegotten of the dead. Col. 1:18; Acts 26:23; 1 Cor. 15:20, 23; Rev. 1:5.

Because Christ is the head of every man, and of the body, the Church, He is in all things to have the pre-eminence, the first place, the place of honor, every knee should bow and every tongue confess that Jesus is the Lord, and let all the angels of God worship Him. Eph. 1:10, 22; 4:15; 5:23; Phil. 2:10; Heb. 1:6.

### **II.**

The Christians are the re-born brethren of Christ, the firstborn brother. And He is not

ashamed to call them brethren. Heb. 2:11. Who are my brethren? And He stretched forth His hand toward His disciples and said: Behold, my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. Matt. 12:46-50. After His resurrection He said: "Go tell my brethren that they go into Galilee, and there shall they see me." Matt. 28:10; John 20:17.

Even on His glorious Judgment Day He will call us brethren — "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me." Matt. 25.

### III.

The brethren of Christ are to be conformed to the image of Christ, that He might be the firstborn among many brethren.

1. Like Christ, the Christians are the sons of God, born of God, by the word of God, which liveth and abideth forever. John 1:11-13; 3:3; 1 John 4:7; 5:1; Jas. 1:18; 1 Pet. 1:23.

2. Like Christ, the brethren of Christ are anointed, filled, and sealed with the Holy Ghost. Luke 4:1, 18; Acts 2:4; 4:8, 27; 6:5; 9:17; 10:38; 2 Cor. 1:21; 1 John 2:20, 27; Eph. 1:13; 4:30; 5:18; John 6:27; 2 Tim. 2:19.

3. As He is, so are we in this world. 1 John 4:17. a. As the Firstborn grew in wisdom, so His brethren are to be strengthened by

the Spirit in the inner man, be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge. Giving all diligence, add to your faith virtue (manliness), and to virtue, knowledge; and to knowledge, temperance (self-control); and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. Luke 2:52; Eph. 3:16-19; 2 Pet. 1:5-7.

b. As the Firstborn is pure, so His brethren purify themselves, keep themselves pure, clean, chaste. 1 John 3:3.

c. As the Firstborn humbled Himself even unto the death of the cross, so His brethren are to have the same mind. Phil. 2:5-11.

d. As the Firstborn was rich, yet of His own free will made Himself poor, that we through His poverty might become rich, so His brethren are to abound in every good thing, and abound in this grace of giving also, to prove the sincerity of their love, not grudgingly, or of necessity, for God loveth a cheerful (hilarious) giver. 2 Cor. 8 and 9.

4. As the Firstborn suffered, His brethren are told: "Rejoice, inasmuch as ye are partakers of Christ's sufferings," for ye shall also be partakers of His consolation and glorification. 1 Pet. 4:13; 2 Cor. 1:7; Rom. 8:17. Paul sacrificed everything "that I may know the fellow-



ship of His sufferings, being made conformable unto His death." Phil. 3:10.

5. As the Firstborn was crucified, His brethren are crucified with Christ, are dead to the world, dead to sin. Gal. 2:20; 5:24; 6:14, 17; Rom. 6:6-8; 2 Cor. 4:10, 11.

6. As the Firstborn was buried, so His brethren are buried with Christ by baptism into death. Rom. 6:3, 4; Col. 2:12.

7. As the Firstborn was raised from the dead by the glory of the Father, so His brethren should also rise from the grave of their sins and walk in newness of life. Rom. 6:4-14; Col. 2:12, 13; 3:1-8.

8. As the Firstborn ascended into heaven, His brethren also sit in heavenly places. Eph. 2:4-6.

9. As the Firstborn shall come to judge the quick and the dead, so His brethren shall sit on thrones and judge the world. 1 Cor. 6:2; Matt. 19:28; Luke 22:30.

#### IV.

The Firstborn did not die by accident; He was delivered by the determinate counsel and foreknowledge of God. Acts 2:23; 4:23; Matt. 26:24; Luke 22:22; 24:44. What happens to His brethren when they are conformed to His image is not an accident; they are predestinated to be conformed to the image of His Son, that He might be the firstborn among many brethren.

Moreover whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified. Rom. 8:28-30.

From the point that God has elected us in love in eternity till He glorifies us in eternity, everything concerning us has been ordered by the loving hand of God, and not even a hair of our head shall fall to the ground without the will of our Father in heaven, says Christ.

And therefore we know that all things work together for good to them that love God. Rom. 8:28. Here is Christian Science. And the Christian is the only man of science, heavenly science and natural science. The man of science has no science. Long ago Albrecht von Haller said no created mind would learn the secrets of nature; the great Goethe had heart grief because he had no real knowledge of things; David Hume did not know the relation of cause and effect; in our day Du Bois-Reymond of the University of Berlin wrote of the seven world riddles, "We are ignorant, and we shall be ignorant;" Thomas Huxley called himself an Agnostic, a know-nothing. No, the men of science have no science, have no knowledge, but the Christian is a real man of science, he knows, he is taught of God. On the basis of God's word the Christian says, and says triumphantly, "We know that all things work together for good to them that love God!"

## More than Conquerors

Rom. 8:31-39

The Cantic of Love we find in 1 Cor. 13, and here we find the Cantic of Faith, two soaring peaks of the towering mountains of Love and Faith, proving Paul a poet of prodigious power.

Here we have a holy hymn of victory and triumph inspired by the Holy Ghost couched in the most sublime rhetoric possible to human language and bearing us up to the very heights of heaven.

### More than conquerors

#### I.

#### In the courtroom

More than conquerors! "If God be for us, who can be against us?" Certainly! *If* God be for us — *is* God for us? Stop questioning and look at the facts in the case; one fact is worth a ton of argument. God *is* for us: He said so in His word, and He proved it in His work. God loved me and gave me Christ, the unspeakable gift.

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

So great, this love, that God commendeth His love toward us, in that, while we were yet sinners, Christ died for us, for the ungodly. Rom. 5:6-9; John 3:16.

More than conquerors in the legal battle. "Who shall lay anything to the charge of God's elect? Who is he that condemneth?"

All the devils in hell may file charges against me, but they shall not succeed in having me condemned. Why not?

"It is God that justifieth," that clears and discharges the prisoner. How can God clear the guilty?

1. "Here is Christ that died," died for our sins, the Just for the unjust, to bring us to God.

Christ was born to die. For that purpose the Father sent Him, and for that purpose Christ came into the world—to die in our stead, as our substitute. 1 Cor. 15:3; 1 Pet. 3:18.

2. Christ died, "yea *rather*, is risen again." Dying as man is strong, rising as God is stronger, and He was declared to be the Son of God with power by the resurrection from the dead. We have a Savior who is man and God. He was delivered for our offenses, and was raised again for our justification. For if, while we were enemies, we were reconciled to God through the death of His Son, much more, being reconciled, shall we be saved by His life. Rom. 1:4; 4:25; 5:10; John 14:19.

3. Christ is risen again "and is *even* at the right hand of God." Our Savior is alive, and, what is more, He sits on His throne in heaven. He is no longer in the state of humiliation, but

in the state of exaltation; He reigns and rules at God's right hand. Phil. 2:5-11.

4. Christ is at the right hand of God "and *also* maketh intercession for us." If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. He is able to save to the uttermost them that draw near unto God through Him, seeing He ever liveth to make intercession for them. 1 John 2:1, 2; Heb. 7:25; 4:14-16.

If God is our judge, and if Christ paid our debt with His life and is now our Advocate, how can we lose? "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Isa. 54:17; 50:7-9.

The charges have been examined and dismissed. The accusers had no case and have been driven from the courtroom. There is no condemnation to them that are in Christ Jesus. We have won, won easily and gloriously. We are more than conquerors.

## II.

### On the battlefield

Foiled in his fell purpose in the courtroom, will the enemy stop his attacks? By no means.

He will change his tactics. He will now use brute force to dragoon us away from the love of Christ and our faith in Christ.

But if Christ has so loved us as to die for us, "who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"

When these wild cossack hordes make a fierce rush on us, shall they separate us from the love of Christ? Shall they break the band of faith that unites us to Christ? Shall we waver, break ranks, turn, and flee? "Nay, in all these things we are more than conquerors." We, too, shall stand like a stone wall. We, too, shall die but not surrender. We, too, shall say: "Though He slay me, yet will I trust in Him." Job 13:15. We, too, shall be faithful unto death. We, too, shall say: "All this is come upon us, yet have we not forgotten Thee, neither have we dealt falsely in Thy covenant. Our heart is not turned back, neither have our steps declined from Thy way; though Thou hast sore broken us in the place of dragons, and covered us with the shadow of death . . . Yea, for Thy sake are we killed all the day long; we are counted as sheep for the slaughter." Ps. 44:17-19, 22.

In all these things we are more than conquerors; not through any strength of ours, to be sure, "but through Him that loved us." I

can do all things through Christ which strengtheneth me. Phil. 4:13; 2 Tim. 4:17; Eph. 3:16.

Strong in the Lord of hosts,  
And in His mighty power;  
Who in the strength of Jesus trusts  
Is more than conqueror.

“For I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”

Onward, then, to glory move,  
More than conquerors ye shall prove;  
Still through danger, toil, and woe,  
Onward, Christians, onward go.

Our Captain heartens us: Be thou faithful unto death, and I will give thee a crown of life. Rev. 2:10; Jas. 1:12.

We respond with a cheer. Thanks be unto God, which always causeth us to triumph in Christ! Thanks be to God, which giveth us the victory through our Lord Jesus Christ! 2 Cor. 2:14; 1 Cor. 15:55.

From conversion to execution Paul suffered persecution, yet nothing was able to separate him from the love of Christ. At the end of his laborious and victorious campaigns the battle-scarred veteran of the cross exults: “I have fought a good fight, I have finished my course,

I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim. 4:7.

Thy saints, in all this glorious war,  
Shall conquer, though they die;  
They see the triumphs from afar  
With faith's discerning eye.

Faith's discerning eye in Justin Martyr saw it. About 169 the imperial prefect asked him: "Do you think you'll go to heaven after execution?" The Christian philosopher replied: "Not only do I think it, but I know it and am fully convinced of it."

Still let the Spirit cry  
In all His soldiers, "Come!"  
Till Christ the Lord descends from high,  
And takes the conquerors home.

Counted worthy to suffer much for the Savior, Luther was true when tried, and nothing could separate him from the love of Christ. Strong in faith he sang his inspiring battle hymn of the Reformation—

And take they our life,  
Goods, fame, child, and wife:  
Let these all be gone.  
They yet have nothing won;  
The kingdom ours remaineth.



The Swedish Lutheran hero, Gustavus Adolphus, who shed his royal blood for his persecuted brethren on the historic field of Luetzen, sings in the deathless sword song—

As true as God's own word is true,  
Not earth nor hell with all her crew  
Against us shall prevail.  
A jest and by-word are they grown;  
God is with us; we are His own;  
Our victory cannot fail.

Our victory cannot fail, because

He lives! He lives! and sits above,  
Forever interceding there:  
Who shall divide us from His love,  
Or what should tempt us to despair?

Shall persecution, or distress,  
Famine, or sword, or nakedness?  
He who hath loved us bears us through,  
And makes us more than conquerors too.

With this heroic faith in final victory you can go onward, onward until—

Clad in raiment pure and white,  
Victor palms in every hand,  
Through your great Redeemer's might,  
More than conquerors ye stand.

## Ye Are God's Husbandry

1 Cor. 3:9

Come, ye thankful people, come,  
Raise the song of harvest-home!  
All is safely gathered in  
Ere the winter storms begin;  
God, our Maker, doth provide  
For our wants to be supplied.  
Come to God's own temple, come,  
Raise the song of harvest-home!

In our Christian liberty we follow the example of the Old Testament Church and the suggestion of our President and Governor and gather in God's house for thanksgiving for the harvest of our husbandry, or farm.

The text, however, calls us "God's husbandry," or farm, and it suggests the question, What did we bring forth? Can God celebrate Thanksgiving Day?

### I.

"Ye are God's husbandry," — yes, but what were ye? By nature you were a cursed ground, rank with thorns and thistles, full of stones, bogs, and swamps, infested with serpents and wild beasts. What fruit had ye then? Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, variance, emulation, wrath, strife, sedition, heresies, envyings, murders, drunken-

ness, revelings, and such like. Fruit unto death. Rom. 6:21; 7:5; Gal. 5:19-21; Mark 7:21-23; Matt. 15:19.

## II.

"Ye are God's husbandry" — a field, fenced, drained, irrigated, plowed, fertilized, planted, cultivated. Who turned the howling wilderness into a pruned orchard, sprayed vineyard, dressed garden, fruitful farm? Christ says: My Father is the Husbandman. He hath a vineyard in a very fruitful hill, and He fenced, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein. What could have been done more to My vineyard that I have not done in it? The vineyard of the Lord of hosts is the house of Israel. You are "trees of righteousness," "the planting of the Lord," that He might be glorified. John 15:1; Matt. 21:33; Mark 12:1; Luke 20:9; Is. 5:1-7; 60:21; 61:3.

God so loved the world that He gave His only-begotten Son to be born of the Virgin Mary at Bethlehem in a manger because there was no room for them in the inn. Christ so loved the world that He lived a life of free-will poverty, not having a place to lay His head, though the foxes have holes and the birds have nests; so loved the world that He lived a life of such spotless holiness that even the corrupt and cow-

ardly Pontius Pilate had to admit, "I find no fault in Him;" so loved the world that He gave His life a ransom for many, so that the blood of Jesus Christ, God's Son, cleanseth us from all sin. The Holy Ghost so loved the world that He has this Gospel of free salvation preached freely to the world, without money and without price, as a gracious gift of God to the world; so loves the world that He has this gift urged and pressed upon men that they might not perish, but have everlasting life. Why will ye die, O house of Israel?

What more can God do than He has done and still does? Answer, what more?

The Husbandman has helpers on His farm. Paul says: "I have planted, Apollos watered; but God gave the increase. For we are laborers together with God." 1 Cor. 3:6; 9:2; Cor. 6:1. God chooses and uses ministers as messengers of His mercy. Humble Martin Luther said boldly: "God has need of strong men; He cannot get along without them."

God is also a laborer together with us preachers. "They went forth, and preached everywhere, the Lord working with them." Mark 16:20. After Paul and Barnabas returned from their successful missionary journey, they "declared all things that God had done with them" — through them. Acts 15:4; 14:3; 1 Cor. 2:4, 5; Heb. 2:4; 1 Cor. 15:10.

## III.

"Ye are God's husbandry" — what does the Husbandman find at times? He sought fruit on the fig tree, and found none. Luke 13:6. Worse than being disappointed, He was even mocked. When I looked that my vineyard should bring forth grapes, it brought forth wild grapes. Is. 5:4. Worse than being taunted, He was even most grievously injured. When the Householder sent His servants to receive the grapes, the people beat one, killed another, and stoned another, and did so again, and at last they caught and killed even the Son of the Householder. Matt. 21:35-39.

## IV.

"Ye are God's husbandry." What are the Husbandman's implements of husbandry? The foregoing has pointed to them, and Christ clearly says: "Ye are clean — pruned — through the Word which I have spoken unto you." The Gospel turns the wilderness into a garden. "Sanctify them through Thy truth; Thy Word is truth." John 15:3; 17:17; Eph. 5:26; 1 Pet. 1:22.

## V.

"Ye are God's husbandry." How do you bear good fruit? "As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in Me. He that abideth in Me and I in him, the same bringeth forth

much fruit; for severed from Me ye can do nothing." John 15:4, 5. By the Gospel you wild branches have been grafted upon Christ, and by the Gospel you abide in Him, and His life-giving sap flows through you and brings forth good fruit. Rom. 11:24. Therefore let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. Col. 3:16.

## VI.

"Ye are God's husbandry" — what for? "Behold, the Husbandman waiteth for the precious fruit of the earth." Jas. 5:7. "A certain man had a fig-tree planted in his vineyard, and he came and sought fruit thereon." Luke 13:6. "When the time of fruit drew near, the Householder sent His servants that they might receive the fruits." Matt. 21:34. God wants to enjoy the fruit of His labor. He sowed, and He would reap; He planted, and He would eat.

What is the punishment? Behold, these three years I come seeking fruit on this fig-tree, and find none; cut it down; why cumbereth it the ground? Luke 13:7; Matt. 7:19; 3:10. I will tell you what I will do to my vineyard. I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste: it shall not be pruned, nor digged; but there shall come

up briars and thorns: I will also command the clouds that they rain no rain upon it. Isa. 5:5.

When the Lord of the vineyard cometh, what will He do unto those husbandmen? They say unto Him, He will miserably destroy those wicked men, and will let out His vineyard unto other husbandmen, which will render Him the fruits in their seasons.

Therefore say I unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. Matt. 21:40-44.

In the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them.

The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Matt. 13:30, 41, 42; John 15:2, 6.

## VII.

"Ye are God's husbandry." The sower sows the seed of God's Word. Some falls into the good ground of honest and good hearts, which hear the Word and keep it and bring forth fruit with patience, some thirty-fold, some sixty-fold, some a hundred-fold; and the wheat it gathered

into God's barn. Matt. 13:2-30; Luke 8:4-15. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, all goodness, and righteousness, and truth. Gal. 5:22, 23; Eph. 5:9.

We ourselves are God's own field,  
Fruit unto His praise to yield;  
Wheat and tares together sown,  
Unto joy or sorrow grown;  
First the blade, and then the ear,  
Then the full corn shall appear;  
Lord of harvest! grant that we  
Wholesome grain and pure may be.

For the Lord, our God, shall come,  
And shall take His harvest home;  
From His field shall purge away  
All that doth offend, that day;  
Give His angels charge at last  
In the fire the tares to cast,  
But the fruitful ears to store  
In His garner evermore.

Good is not good enough.

The word of the truth of the Gospel beareth fruit, also in you, since the day ye heard of it, and knew the grace of God in truth. We pray for you and desire that ye might be fruitful in every good work, and increasing in the knowledge of God. The Lord make you to increase and abound in love. We beseech you, brethren, that ye increase more and more. This I pray, that your love may abound yet more and more



.... being filled with the fruits of righteousness. Col. 1:6, 10; 1 Thess. 3:12; 4:10; Phil. 1:9, 11; John 15:2.

## VIII.

"Ye are God's husbandry." Your good fruits give you the comfort and confidence that you are in a state of grace; they witness that you are Christians. "Bear much fruit, so shall ye be My disciples." John 15:8; 8:31; 1 John 2:3, 5, 10, 29; 3:7, 14, 18, 19, 24; 4:7, 12-15; 5:2.

Your good fruits prove to others that you are Christians. "By this shall all men know that ye are My disciples, if ye have love one to another." John 13:35.

Your good fruits glorify God. "The fruits of righteousness, which are by Christ Jesus, are unto the glory and praise of God." Phil. 1:9, 11; Matt. 5:16; 1 John 15:8.

Bear fruit, more fruit, and still more fruit that our Father in heaven may also celebrate Thanksgiving Day.

Come, Thou Lord of harvest, come  
To Thy final harvest home;  
Gather Thou Thy people in,  
Free from sorrow, free from sin,  
There, forever purified,  
In Thy garner to abide.  
Come with all Thine angels, come,  
Raise the glorious harvest-home!

## **Ye Are the Body of Christ**

1 Cor. 12:27

Christ, the Head, rose from the dead. Since the Head rose, His body shall rise.

Jesus, my Redeemer, lives!

I, too, unto life must waken.

Endless joy my Savior gives;

Shall my courage then be shaken?

Shall I fear? or could the Head

Rise and leave His body dead?

### **I.**

**Who is the body?**

“Ye are the body of Christ, the Church is His body; we are members of His body, of His flesh, and of His bones; we, being many, are one body in Christ, and every one members one of another.” 1 Cor. 12:27; 10:17; Eph. 1:22, 23; 5:30; 4:25; Rom. 12:5; Col. 1:18.

### **II.**

**Who is the head?**

“Christ is the head of the body, the Church, who is the image of the invisible God....By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist;....that in all

things He might have the pre-eminence." Col. 1:15-18; Eph. 1:22; 4:15; 5:23.

### III.

#### Who formed the body?

1. God hath tempered the body together. God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, etc. To one He has given the word of wisdom, to another the word of knowledge, to another faith, etc.

2. God set the members every one of them in the body, as it hath pleased Him, dividing to every man severally as He will. Every man hath his proper gift of God, one after this manner, another after that, differing according to the grace that is given to us. 1 Cor. 12:7-30; 7:7; Rom. 12:6.

### IV.

#### Why did God form the body?

Because it hath pleased Him to do so, it was His will and grace, His love and kindness. 1 Cor. 12:11; Rom. 12:6.

### V.

#### How did God make you the body?

"By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." 1 Cor. 12:13; Rom. 6:3; 11:17-24. As doctors graft skin on another body

and pour blood into it so that these become a part of the body, so God has put us into the body of Christ that we became part of the body of Christ.

## VI.

How is the body of Christ nourished?

"I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world. Whoso eateth My flesh, and drinketh My blood hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me." John 6:31-58.

Our souls feed on Christ as we in faith read the Bible and hear the Gospel; this is the spiritual eating. Then there is the sacramental eating and drinking of the Lord's body and blood in the Sacrament of the Lord's Supper. Matt. 26:26-28; Mark 14:22-24; Luke 22:19, 20; 1 Cor. 11:21-25.

## VII.

How is the body clothed?

1. It is clothed with justification. "As many of you as have been baptized into Christ

have put on Christ." Gal. 3:27; Rom. 13:14. Put Him on as you put on a coat for covering, and warmth, and protection.

Jesus' blood and righteousness  
My beauty are, and glorious dress.

With my Savior's garments on,  
Holy as the Holy One.

2. It is clothed with sanctification. "Put on the new man, which after God is created in righteousness and true holiness." "Put on the new man, which is renewed in knowledge after the image of Him that created him." "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." "And be ye clothed with humility, for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time." Eph. 5:24; Col. 3:10-15; 1 Pet. 5:5, 6.

## VIII.

**For what purpose did God make you the body of Christ?**

1. "God hath tempered the body together, . . . that there be no schism in the body"—no division among the members, no strike of one against another. "For the body is not one member, but many. If the foot shall say, 'Because I am not the hand, I am not of the body,' is it therefore not of the body? And if the ear shall say, 'Because I am not the eye, I am not of the body,' is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? Now are they many members, yet but one body. And the eye cannot say unto the hand, 'I have no need of thee'; nor, again, the head to the feet, 'I have no need of you.' Nay, much more those members of the body which seem to be more feeble are necessary."

If we are not satisfied with our place and work, and if we are jealous or envious of our neighbor, we really rebel against God, who has "set the members every one of them in the body, as it hath pleased Him." 1 Cor. 12:14-25.

We being many are one bread, and one body, for we are all partakers of that one bread, which is the communion of the body of Christ. 1 Cor. 10:16, 17. In view of that blessed fact we ought to be peaceful and helpful.

2. "God hath tempered the body together . . . .that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." "Now, ye are the body of Christ, and members in particular." 1 Cor. 12:25, 26. The Church is the "Union" to which all Christians belong, and the injury of one is indeed the concern of all. Every one, whatever his God-given office or ability, is to use all he is and all he has "for the perfecting of the saints, unto the work of ministering—of serving—unto the building up of the body of Christ. Speaking the truth in love, may grow up into Him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted together by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. Eph. 4:12-16. "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

Religion should extinguish strife,  
And make a calm of human life.

This blocks the road to all selfish competition and paves the way for loving co-operation; this works out your true Christian socialism; this will do away with all conflicts between Capital and Labor; this will end all corruption and

bribery on the part of the rich and all violence on the part of the poor; this will bring on the era of peace on earth and good will toward men.

Christ is the Head, the Christians are His body. Then what we do to the Christian, we do to Christ.

He in the days of feeble flesh  
 Poured out His cries and tears;  
 And, though exalted, feels afresh  
 What every member bears.

In all our affliction He is afflicted. When Saul persecuted the Christians, Christ cried: "Saul, Saul, why persecuteth thou Me?"

What we have done to the least of His Christians, we have done to Christ. What we have not done to the least of His brethren, we have not done unto Him. When we sin against the brethren, we sin against Christ. Matt. 25:31-46; 1 Cor 8:12.

We have no tears Thou will not dry;  
 We have no wounds Thou will not heal;  
 No sorrows pierce our human hearts  
 That Thou, dear Savior, dost not feel.

Thy pity, like the dew, distils;  
 And Thy compassion, like the light,  
 Our every morning overfills,  
 And crowns with stars our every night.

Let not the world's rude conflict drown  
 The charmed music of Thy voice,  
 That calls the weary ones to rest  
 And bids all mourning souls rejoice.



## IX.

How do you build up the body of Christ?

You build up the body of Christ by going to Church regularly, by going to the Lord's Supper frequently, by giving money liberally, by giving time and work willingly, by doing the duty of your office dutifully, by bringing people to Church and pupils to the school and to confirmation class, by helping start missions in your neighborhood and far away, by supporting orphanages, asylums, hospitals, aged homes, by studying your Bible, church papers and by distributing them.

Christ is the Head, and we are the members; Christ must do His work through His members. If we now quarrel among ourselves or go on a strike, we cripple Christ, our Head, we paralyze His work, we destroy His usefulness, we bring suffering upon the needy community.

Christ has no hands but our hands  
 To do His work today;  
 He has no feet but our feet  
 To lead men in His way;  
 He has no tongues but our tongues  
 To tell men how He died;  
 He has no help but our help  
 To bring them to His side.

What if our hands are busy  
 With other work than His?  
 What if our feet are walking  
 Where sin's allurements is?

What if our tongues are speaking  
Of things His lips would spurn?  
How can we hope to help Him,  
And hasten His return?

—Annie Johnson Flint.

Wrote the great James Chalmers: "People think we missionaries go out to those parts of the world, and from morning to night do nothing but preach sermons. It is quite a mistake. It is not the preaching of a sermon so much as the living the life that tells on the native heart; it is by living a divine life, by striving to follow in the footsteps of Him who came to express the Father's love, that we win the heart of the savage, and raise him up to become a true man in Jesus Christ."

One holy church of God appears  
Through every age and race,  
Unwasted by the lapse of years,  
Unchanged by changing place.

From oldest time, on farthest shores,  
Beneath the pine or palm.  
One unseen presence she adores,  
With silence, or with psalm.

Her priests are all God's faithful sons,  
To serve the world raised up;  
The pure in heart, her baptized ones,  
Love her communion-cup.

The truth is her prophetic gift,  
The soul her sacred page;  
And feet on mercy's errand swift,  
Do make her pilgrimage.

O living church, thine errand speed,  
Fulfil thy task sublime;  
With bread of life earth's hunger feed;  
Redeem the evil time.

Take my life, and let it be  
Consecrated, Lord, to Thee.  
Take my moments and my days;  
Let them flow in ceaseless praise.

Take my hands and let them move  
At the impulse of Thy love,  
Take my feet and let them be  
Swift and beautiful for Thee.

Take my voice and let me sing,  
Always, only, for my King.  
Take my lips, and let them be  
Filled with messages from Thee.

Take my silver and my gold;  
Not a mite would I withhold.  
Take my intellect, and use  
Every power as Thou shalt choose.

Take my will, and make it Thine;  
It shall be no longer mine.  
Take my heart, it is Thine own;  
It shall be Thy royal throne.

Take my love; my Lord, I pour  
At Thy feet its treasure-store.  
Take myself, and I will be  
Ever, only, all, for Thee. Amen.

## **Ye Are the Epistle of Christ**

### **I.**

**2 Cor. 3:3**

**The paper**

Queen Victoria visited a paper mill and on seeing the filthy rags cried out, "How can these ever be made white?" "Ah, lady, I have a chemical process by which I can take the color even out of these rags." A few days after the Queen received beautifully polished writing paper stamped with her name and likeness, and a note assured her every sheet was made out of the filthy rags she had seen.

"All our righteousness are as filthy rags," but God has a process which makes us "as white as snow." Is. 64:6; 1:18. "The blood of Jesus Christ, God's Son, cleanseth us from all sin." 1 John 1:7. "Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. 6:9-11. Our own "righteousness" is coated with the righteousness of Christ. Phil. 3:9.

Jesus' blood and righteousness  
My jewels are, my courtly dress,  
Wherein before my God I'll stand  
When entering the heavenly land.

II.

The author

"Ye are manifestly declared to be the epistle of Christ."

III.

The secretary

While Christ is the Author of the epistle, Paul says it is "ministered by us." The preacher is the secretary, taking down the dictation and writing it out. And in this sense Paul says, "Ye are our epistle."

IV.

The ink

The epistle is "written not with ink, but with the Spirit of the living God," with the means of grace, the Gospel and the Sacraments. In the Old Testament God wrote the Commandments on tables of stone, Ex. 24:12, but in the New Testament He writes on tables of flesh, on the heart.

Christianity is not a matter of bodily exercise, does not consist in fasting, in vigils, in pilgrimages, in celibacy. Christianity is furthermore not merely a matter of the head, a matter

of committing certain things to memory and repeating them by rote. No, Christianity is a matter of the heart. On the heart Christ must write His words, and then they will become a living, burning message giving life and light and warmth and cheer and hope.

## V.

### The glory

In the Old Testament the Law was glorious, so glorious that the children of Israel could not look into the face of Moses when he came down from Mount Sinai. Glorious though it was, the Law was the ministration of death and of condemnation, for by the works of the Law shall no flesh be justified, we cannot be saved by our good works, we cannot be perfect, even as our Father which is in heaven is perfect, and so the letter killeth. "If we hear the voice of the Lord God any more, we shall die."

Glorious as was the Law of the Old Testament, its glory was turned into darkness by the much greater glory of the Gospel of the New Testament, by the ministration of the Spirit and of righteousness, for the Spirit giveth life. The Law is done away, but the Gospel remaineth, for Christ is the end of the Law for righteousness to every one that believeth. "Lord, to whom shall we go? Thou hast the words of eternal life."

## VI.

### The credit

The preacher cannot become proud and vain of his great work of writing these epistles, for he is not sufficient of himself to do this great work, but his sufficiency is of God. 2 Cor. 3:5. God is the one that gives to the preacher the ability to write the epistle, and so the glory belongs to God, and the preacher must say in the words of the Psalmist, "Not unto us, O Lord, not unto us, but unto Thy name give glory."

## VII.

### The recommendation

#### 1. For the Preacher.

The Christian is a letter of recommendation for the secretary, for the preacher. Paul says, "Ye are our letter of recommendation, known and read of all men. Ye are my work in the Lord. The seal of my apostleship are ye in the Lord. Ye are our glory and joy." 2 Cor. 3:2; 1 Cor. 9:1, 2; 1 Thess. 2:19, 20.

#### 2. For Christ.

The Christian is a letter of recommendation for the author, "Ye are manifestly declared to be the epistle of Christ." As a good piece of work is a credit to the workman, and the best of recommendations, so the work of Christ, in turning sinners into saints, is the best letter of recommendation for Christ, for His powerful

grace. The Christian wives are to live so that if their unbelieving husbands do not obey the Gospel, they may without the Word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. 1 Pet. 3:1, 2.

These letters of Christ, these Christians, advertise Christ, tell of His person and of His work of salvation for sinners. By reading these letters the attention of the world is directed to Christ and His work. To be sure, many will not even read; others will read, but not heed; but some will read and heed and become Christians.

Why did a Chinaman wish to join the Church, never having heard the Gospel? "I have seen the Gospel." The missionaries were the epistles of Christ, their lives drew the heathen.

Unable to master the language, a missionary naturally asked to be recalled from India. Yet the other missionaries were opposed, he having more influence among the heathen than themselves—simply by his great goodness. "What is it to be a Christian?" A convert answered, "It is to be like Missionary Blank." Mr. Blank was kept in India. He never preached a sermon, yet at his death hundreds of heathen heartily mourned him. He was an epistle of Christ, known and read of all men.



An American teacher in Japan was under contract not to say a word about Christianity, but his silent example told on his pupils. Forty of them, unknown to him, met in a grove and signed a covenant to abandon idolatry. Twenty-five of them entered the Kyoto Christian training school, and some of them became ministers of the Gospel.

It requires no special preparation or means or opportunities to follow this way of making Christians, but the mother in her home, the teacher in his school, the business man behind his counter or in his factory, the professional man in his office, every one in his place can so live the Christian life that others will take knowledge of him that he has been with Jesus and so be drawn toward, and possibly into, the same life.

## VIII.

### A forgery

Some letters are forgeries. Are you? When people observe your belief and your life, what kind of an impression must they get of Christ? What kind of an advertisement for Christ are you?

You are writing a gospel, a chapter each day,  
By deeds that you do, by words that you say.  
Men read what you write, whether faithless or true,  
Say! What is the Gospel according to you?

## IX.

## A blurred writing

Some letters are genuine, but the writing has been blurred by careless handling so that the writing is hard to read. Christ has written you as an epistle, Christ's writing was good and clear, but have you by thoughtlessness and carelessness and slovenliness soiled and blurred the writing, so that people are puzzled when they try to read you, that they do not know what to make of you and your Christ and your religion?

The writing is to be in raised letters so clear and sharp that even the blind can feel and read the writing readily and correctly. Annie Johnson Flint says,

We are the only Bible  
The careless world will read;  
We are the sinner's gospel,  
We are the scoffer's creed;  
We are the Lord's last message,  
Given in word and deed;  
What if the type is crooked?  
What if the print is blurred?

## X.

## The envelope

The wrapper ought to be in keeping with the letter paper. An epistle of Christ ought not to be dressed like a "sport," nor undressed like a "flapper."

Be not conformed to this world; but be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God. Rom. 12:2.

Women are to adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works. 1 Tim. 2:10. As to women's adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. 1 Pet. 3:3, 4.

Some old heathen were more decent than some modern "Christians." In the elaborate statutes for the cult of the Goddess Demeter, the following may be noted: The man and woman tested and approved for participation in the mystic rites must swear in advance that they will conform to the written regulations. Those initiated in the mysteries shall stand unshod, and they shall be garbed in white. The women shall not wear robes of transparent texture. Girls, too, must not wear anything transparent. Golden trinkets, face paint, and ribbons for binding up the tresses were forbidden.

This was before the coming of Christ. Nineteen hundred years after, Bishop Baggia, of Brescia in Italy, had to post this decree on the doors of all the churches in his diocese:

"Ladies and girls are warned they will be expelled from the churches if they dare present themselves with naked arms and low necks; if, in other words, they are dressed contrary to modesty which any well bred woman should feel.

"It is painful to be obliged to adopt such measures in a Christian country among Christians, but the effrontery of certain women who dare exhibit their nudity, even in temples sacred to the faith, has obliged us to impose the respect which the Church exacts."—*Milwaukee Sentinel*, June 10, 1924.

"Ye are the epistle of Christ"—are ye?

## Ambassadors

2 Cor. 5:20-6, 2

### I.

Who?

God had but one Son, and He sent Him an ambassador to reconcile the world to Himself. John 3:17; 4:34; 5:23-38; 6:29-39.

We are ambassadors, says Paul; and this holds good of all preachers of the Gospel. And it is true of all Christians, for all are spiritual priests to show forth the virtues of Him who hath called them out of darkness into His marvelous light. 1 Pet. 2:9. We are ambassadors.

### II.

Who appointed us?

We are ambassadors of Christ: "As My Father hath sent Me, even so send I you." John 17:18; 20:21; Matt. 28:19. A poet is born, not made; an ambassador is made, not born. And he does not make himself; he is made by some one else. We are ambassadors by Christ's operation, not by our co-operation; and so all glory belongs to Him alone.

God—Christ—God, Paul uses one for the other. So Christ is God; a proof strong because indirect; there is no claim, it is taken for granted as a matter of course. If, now, you refuse the

appointment of Christ, you are in rebellion against God! Will a Christian remain a rebel?

God was in Christ, and God is in us—"as though God did beseech you by us."

So great is the honor to be an ambassador that many Americans are eager to pay most of the costs out of their own pockets. It is the very highest honor that can come to mortals to be sent from the heavenly court of the King of kings and Lord of lords to be ambassadors to the whole world; and we should be eager to grasp it, whatever the cost. "God forbid that I should glory save in the cross of our Lord Jesus Christ." Gal. 6:14.

We are ambassadors for Christ; to represent Him, not misrepresent Him. Our business is to do God's business; we have no business to have any business of our own as a side line. "Public office is a public trust," said President Cleveland; it is not a private graft.

We are messengers of Christ; we are to deliver His message, not our own. We are to deliver it, not change it. We are not plenipotentiaries with full power to act; no, we have received very pointed instructions by which we must abide. We cannot haggle, it is Accept or reject. "Thus saith the Lord."

The Law we have to preach is the Law of the most high God, and there is to be no rebate, no discount, no dilution. The Gospel we have to

preach is the Gospel of Christ, and there is to be no restriction, no condition, no saving clauses, no interpretation, no explaining away.

As good ambassadors we will not be in discord, but in accord, with our Sovereign; our heart will be with His heart, and we will do His work cordially, with all our heart.

We will not be bearers of an alien sentence. God's Gospel will also be "my" Gospel, as Paul calls it. Rom. 2:16; 16:25; 2 Tim. 2:8.

The glorious Gospel of the blessed God was committed to my trust. And I must not betray my trust. "I thank Christ Jesus, our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry." 1 Tim. 1:11, 12.

We are ambassadors, and so we must be men of address and tact, lest we fail in our most delicate and important mission, which is to negotiate a treaty of peace with the whole world in rebellion against our Savior. We are the true pacifists with the genuine peace propaganda for the peace of God, which passeth all understanding, which shall keep not only your persons and purses, but also your hearts and minds through Christ Jesus. Phil. 4:7.

We are ambassadors, and we must be loyal to our King at all times and in all places. Paul pleaded with royalty, though loyalty had brought him into prison and chains. An ambassador in

bonds — what a picture! And yet, which would you choose, Agrippa's crown or Paul's chain? Nero's palace or Paul's prison? Acts 26:29; Eph. 6:20.

### III.

#### The message

"Be ye reconciled to God." We are ambassadors for Christ and come in the most friendly spirit to end your men-devouring war and to give you pardon, peace, and prosperity. It was not the beaten South, it was the victorious Grant that spoke the noble words, "Let us have peace." And the great hearted man of war gave them back their horses with the healing words, "You will need them for your spring plowing." It is here not the vanquished rebellious world that "sendeth an embassy and asketh conditions of peace," Luke 14:32; no, it is the victorious Lord of Sabaoth, the Lord of hosts, that sends the embassy and says, "Be ye reconciled to God." And He does not simply say so in a cold and formal manner, Take it or leave it; no, the glorious and victorious God beseeches, earnestly and cordially prays you, "Be ye reconciled to God," let the reconciliation be effective.

### IV.

#### What is the reason?

God made Him who knew no sin to be sin for us, on our behalf, that we sinners might be



made the righteousness of God in Christ. The Sinless made sin, the sinner made righteousness—twin sentences sparkling in their crystal clearness and startling in their divine daring.

He who knew no sin Himself challenged the world, "Which of you convinceth Me of sin?" What was the answer? On the brink of hell Judas shrieked his last sermon, "I have betrayed the innocent blood!" Judge Pontius Pilate judicially again and again protested, "I find no fault in this man. No, nor yet Herod." Luke 23:4, 14, 15; John 18:38; 9:4-6; Matt. 27:4. The centurion who crucified Christ closely observed Him and proclaimed, "This was a righteous man." The keenest eyes in two thousand years have been utterly unable to spy fleck or flaw in this crystal Christ. All honest men agree with Lord Tennyson, "I am always amazed, when I read the New Testament, at the splendor of Christ's purity and holiness and at His infinite pity."

How this Sinless One must have shrunk from the stain and soil of sin! And yet God made the Sinless One to be sin for us, to identify Himself with us in our sinfulness, in the sinfulness of the whole human race. And so Luther says boldly, "For the time Jesus Christ was the greatest sinner that ever lived." Yes, truly, for He is "the Lamb of God, which taketh away the sin of the world." John 1:29.

O the greatness of the love of God! O the enormity of the sin of man! The Sinless One became sin for us, and God condemned sin in Christ for us. In Christ's death sin was punished for us. In His death for sin, Christ put away sin, destroyed the guilt, the punishment, and the rule of sin. God as our loving Father would give us His righteousness, and God as the righteous Judge would vindicate His righteousness. The holy Christ is the Substitute for the sinner, the Just for the unjust. In His death, Christ fulfilled the Law, which condemned sin, and the sin it condemned He abolished. Christ is the end of the Law, and Christ destroyed the works of the devil.

As God identified the Sinless One with us in our sin, so He now identifies us sinners with Christ in His righteousness. Christ was treated as if He were sin; we are treated as if we were righteousness. "The righteousness of God" is a phrase of the greatest importance in the history of the world. Luther first thought it was the righteousness which the just Judge demanded from the sinner. Luther was honest and knew he could not produce a perfect righteousness, and so he was in agony and hated Christ. In time it pleased God to reveal to Luther that "the righteousness of God" is the righteousness which God gives to the sinner through the Gospel, and which the sinner receives as a gift by faith.

Rom. 1:16-17. "I felt myself born again and saw heaven opened and saw God was my Father and Christ my Savior." Now he rapturously writes George Spenlein: "Thou, Lord Jesus, art my Righteousness; I am Thy sin. Thou didst take mine; give me Thine. Thou tookest what Thou wast not and gavest me what I was not." This "righteousness of God" changed Luther, and Luther changed the world.

Luther says: "Faith without adulteration must be taught because by it thou mayest be so cemented with Christ that out of thee and Him there may be made one person that cannot be separated, but forever stick together, that with confidence thou mayest be able to say, I am Christ—that is, Christ's righteousness is mine, etc. And, again, Christ may say, I am that sinner—that is, his sins are Mine, his death is Mine, etc., because he clings to Me and I to him. By faith we have been joined into one flesh and bone, Eph. 5:30; we are members of Christ's body, of His flesh and of His bones. This faith unites me to Christ more closely than a husband is joined to his wife. So this faith is not a trifle, but its greatness is such that it obscures and altogether sweeps away those most senseless dreams of sophistical charity, concerning merits, concerning worth or quality of our own, etc."

God made Christ to be sin for us, and God condemned sin in Christ for us; there is there-

fore no condemnation to them which are in Christ Jesus. Rom. 8:1. Since Christ is sin, we are righteousness. The wondrous love of God! "Love divine, all love excelling!" "There is nothing diviner than this," is the opinion of even the pagan Goethe.

## V.

### The entreaty

God beseeches you, beseeches—what stronger word could you find?—beseeches you, "Be ye reconciled to God!" You hate God because you fear His just punishment. But Christ has taken the punishment upon Himself; with His stripes we are healed. The fear of punishment gone, there is no longer any ground for hate and enmity. So, then, "Be ye reconciled to God!" If you refuse the pardon and peace, if you refuse to lay down your arms, you remain in a state of rebellious war. And war is hell; hell here and hell hereafter. "Ye shall die in your sins." John 8:24. "Why will ye die? For I have no pleasure in him that dieth, saith the Lord God; wherefore turn yourselves and live ye." Ezek. 18:13-32.

We pray you—listen, pray you—in Christ's stead, "Be ye reconciled to God!" The great and glorious Savior stoops down and stretches out His arms to you and with tears in His eyes and sobs in His voice with breaking heart prays you, "Be ye reconciled to God!" His burning

love would kindle your heart; do not cover it with asbestos.

As workers together with Him we beseech you also that ye receive not the grace of God in vain. For He saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee. Behold, now is the accepted time; behold, now is the day of salvation. Is. 49:8. It may be now or never. Do it now!

Today Thy gate is open,  
And all who enter in  
Shall find a Father's welcome  
And pardon for their sin.  
The past shall be forgiven,  
A present joy be given,  
A future grace be promised—  
A glorious crown in heaven.

## We are the Temple of God

2 Cor. 6:16

There is within this heart of mine  
A little church with sacred shrine,  
And stained forever with the blood  
Of Jesus Christ, the Lamb of God.

Here dwelleth God, the Father, Son,  
And Holy Spirit, Three in One;  
He is my soul's beloved Guest,  
And grants my heart true peace and rest.

This little church looks poor and odd;  
But, being the abode of God,  
It has a glorious, peerless grace:  
It is God's royal dwelling place.

This little church, Lord, I commend  
Unto Thy care, and pray: Defend  
And shield it from calamity,  
Dwell there now and eternally.

“Will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain Thee; how much less this house which I have built!” So said Solomon in his sublime prayer dedicating his magnificent temple. 2 Chron. 6:18. And hundreds of years after, the mighty Paul, on Mars Hill, told the men of Athens: “God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands.” Acts 17:24.

And yet: "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, 'I dwell in the high and holy place, with Him also that is of a contrite and humble spirit.'" Is. 57:15. And St. Paul says: "Ye are the temple of God."

# I.

## Who is the temple of God?

"Your body is the temple of the Holy Ghost."  
 "If we love one another, God dwelleth in us."  
 "Ye also, as lively stones, are built up a spiritual house for a habitation of God." 1 Cor. 6:19; 3:16; 1 John 4:12-16; 1 Pet. 2:5; Eph. 2:21. In the Old Testament God had a temple for His people, in the New Testament God has His people for a temple.

To the surgeon operating on his breast, a soldier of Napoleon said: "Cut a little deeper, and you will find the Emperor." The end of Christ's priestly prayer is, "I in them." "Christ liveth in me," says Paul, and prays, "That Christ may dwell in your hearts by faith." John 17:26; Gal. 2:20; Eph. 3:17. "When one knocks at the door of my heart and asks, 'Who lives here?' I answer, 'Martin Luther used to live here; but he has moved out, and Jesus Christ has moved in.'" And so we pray:

O enter, Lord, Thy temple,  
 Be Thou my spirit's guest.

## II.

## Who is the foundation?

Isaiah and the Psalmist foretold that the stone rejected by the builders would become the chief corner-stone. Is. 28:16; Ps. 118:22.

Christ claimed to be that corner-stone. Matt. 21:42; Mark 12:10; Luke 20:17.

Peter boldly told the rulers and elders of Israel that the stone they had rejected had become the head of the corner. Christ is the Living Stone, rejected of men, but chosen of God, and precious, the chief corner-stone, elect, precious; and he that believeth on Him shall not be confounded. Acts 4:10; 1 Pet. 2:4-8.

Upon Christ, the Living Stone, the Christians, as lively stones, are built up a spiritual house. Ye are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone. 1 Pet. 2:5; Eph. 2:20.

Christ is the foundation, and He is the only foundation. "Other foundations can no man lay than that is laid, which is Jesus Christ." "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." Without Christ you are without God and without hope. 1 Cor. 3:11; Acts 4:12; Eph. 2:12.

Christ, Thou art the sure foundation,  
Thou the head and corner-stone;



Chosen of the Lord and precious,  
Binding all the church in one;  
Thou Thy Zion's help forever,  
And her confidence alone.

### III.

Who has built you the temple of God?

"I will build My Church," says Christ. "You are God's building," says Paul. Matt. 16:18; 1 Cor. 3:9. As a building cannot build itself, so you cannot build yourself into a temple of God; you need a builder, and that builder is God.

God uses helpers. "We are laborers together with God, we preachers." And so Paul says: "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation." 1 Cor. 3:9; 2 Cor. 6:1.

God is the builder of the temple, and He is the owner. "Know ye not that your body is the temple of the Holy Ghost, and ye are not your own?" We must use God's property according to God's will; we must not turn it to any other use. You have been dedicated or consecrated to the service of God.

Oh Father! Grant Thy love divine,  
To make these mystic temples Thine!  
When wasting age and wearying strife  
Have sapped the leaning walls of life,  
When darkness gathers over all,  
And the last tottering pillars fall,  
Take the poor dust Thy mercy warms,  
And mold it into heavenly forms.

## IV.

**How did God build you?**

"In Christ you have been built." Eph. 2:20-22; 1 Pet. 2:5. When the Gospel came, it destroyed the temples of the idols in Greece and Rome; in some cases the material was used to build Christian Churches. By nature you were temples of idols, synagogs of Satan, and given over to the worship of the devil. By the Gospel the Holy Spirit sanctified you and rebuilt you into the temple of the true and living God, the Holy Trinity.

In a heap of rubbish people found a block of marble; they saw a stone, and they saw nothing more. Michael Angelo saw in that stone a statue, and he carved it out—his monumental Moses! Out of the persecuting Saul God carved the Apostle Paul. Out of the despairing monk God carved the heroic reformer Luther. And so many heroic multitudes. And so God saw you in your sin, and cleansed you, and built you into His temple.

God did all this by His Gospel. As the master-key opens every lock, so the Gospel is the master-tool to do all the work in building the temple of God.

## V.

**For what purpose are you the temple of God?**

In the temple of old the priest brought a sacrifice on the altar. Christ, our high priest, offered up Himself a sacrifice to God for us,

Himself the victim and Himself the priest. You are a royal priesthood, and I beseech you by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service, yourselves the victims and yourselves the priests. You are a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. "To do good and to communicate forget not, for with such sacrifices God is well pleased." Rom. 12:1; 1 Pet. 2:5; Heb. 13:16.

Why? For this service not only supplies the wants of the saints, but also causes them to render many thanksgivings to God, partly for the practical help received, partly for the proof of faith in the givers; also, it leads the helped to pray for the helpers. 2 Cor. 9:12-14.

Christ preached in the temple, "Ye are the temple of God" — in you and through you Christ would preach the Gospel to all the world. "He that heareth you, heareth me." Luke 10:16. A temple sends its light into the night and preaches silent sermons through the pictures in the windows. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16.

## VI.

How are you to treat the temple of God?

"Christ loved the Church, and gave Himself for it; that He might sanctify and cleanse it

with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:25.

What an unspeakable price Christ paid for His temple! What an unspeakable honor God confers on you to make you His glorious temple! What an unspeakable sin to defile the glorious temple of God, the sin of sacrilege!

In the sack of Rome in 1527 the good Catholic soldiers of the good Catholic Kaiser Karl V turned the beautiful Sistine Chapel into a horse stable, and Napoleon did the same with the noble Cathedral of Cologne. A worse sacrilege is to turn the temple of God into a den of vice. "The body is not for fornication, but for God. If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. What! Know ye not that your body is the temple of the Holy Ghost? Therefore glorify God in your body." 1 Cor. 6:13, 19, 20; 3:16, 17. Be athletic, not ascetic; abuse not the body by senseless fasting nor by senseless feasting. Make provision for the body not to fulfil the lusts thereof. Keep it in the pink of perfection, at concert pitch, to render it responsive to the slightest touch of the master. Wholeness belongs to holiness — healthiness the Hebrew has it. Health is wealth. Neglect health

and you are a spendthrift, and in addition you commit the sin of sacrilege. To have a proper diet and proper exercise is a religious duty.

God wants His temple for a habitation. Eph. 2:22; Ps. 132:13. You are the landlord, He is the tenant, and you are to make the Lord's temple homelike. If you grieve the Holy Spirit, He will move out.

Paul says, "Ye are in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." Rom. 8:9, 10.

Holiness cannot agree with sinfulness.

"What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 6:14; 7:1.

Christianity is not unionistic, it is exclusive, intolerant, will brook no rival. "Thou shalt

worship no other god, for the Lord, whose name is Jealous, is a jealous God. Thou shalt worship the Lord thy God, and Him only shalt thou serve." Ex. 20:5; 34:14; Matt. 4:10; 10:37.

One of the old Roman stoic emperors put Christ on one pedestal and Plato on another, and many are still trying to worship God and Mammon; but Christ pointedly says, "Ye cannot serve God and Mammon," and He drove the sellers out of the temple. Matt. 6:24; 21:13. The ark of God was set by Dagon, and the god of the Philistines was cast down. 1 Sam. 5:3, 4. So Christ will cast down and destroy every idol and rule alone.

Holy Spirit, all divine,  
Dwell within this heart of mine;  
Cast down every idol throne,  
Reign supreme, and reign alone.

See, to Thee I yield my heart,  
Shed Thy life through every part;  
A pure temple I would be,  
Wholly dedicate to Thee.

## Faithful

Eph. 1:1

### I.

What were ye?

"All men have not faith, without faith it is impossible to please God, for whatsoever is not of faith is sin," and the faithless are "unreasonable (or absurd) and wicked men." "We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another." 2 Thess. 3:2, 3; Heb. 11:6; Rom. 14:23; Tit. 3:3.

### II.

Who made you faithful?

"We believe according to the working of God's mighty power, which He wrought in Christ, when He raised Him up from the dead. God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord, who is called Faithful and True, the faithful High Priest, the Author and Finisher of faith." Eph. 1:19, 20; Col. 2:12; 1 Thess. 5:24; 1 Cor. 1:9; Rev. 19:11; 3:14; Heb. 2:17; 12:2.

## III.

How does God make you faithful?

God is faithful, and so His word is "the faithful word, true and faithful, the true sayings of God." Titus 1:9; Rev. 21:5; 22:6; 19:9.

This faithful word makes the faithless faithful — "the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him up from the dead, thou shalt be saved. This faith cometh by hearing, and hearing by the word of God. These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief. The kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Savior; that being justified by His grace, we should be made heirs according to the hope of eternal life. This is a faithful saying. Rom. 10:8, 9, 17; John 20:31; 1 Tim. 1:15; Titus 3:4-7.

Abraham believed God, and it was accounted to him for righteousness. Know ye therefore



that they which are of faith, the same are the children of Abraham. So then they which be of faith are blessed with faithful Abraham. Gal. 3:6, 7, 9; Heb. 11:11.

The faith of the faithful rests on the faithful God's faithful word, as we sing in Roosevelt's favorite hymn—

How firm a foundation, ye saints of the Lord,  
Is laid for your faith in His excellent word;  
What more can He say, than to you He hath said,  
Who unto the Savior for refuge have fled?

Paul preached repentance toward God, and faith toward our Lord Jesus Christ; men are sanctified by faith that is in Jesus Christ; God purified the heart by faith; we receive the Spirit by the hearing of faith; by faith ye stand; we are of the household of faith; we are all the children of God by faith in Jesus Christ.

The just shall live by faith, by faith in Jesus Christ, whom God hath set forth to be a propitiation through faith in His blood.

Look unto Him, ye nations; own  
Your God, ye fallen race;  
Look, and be saved through faith alone,  
Be justified by grace.

Justified by faith we have peace with God, and we rejoice in hope of the glory of God, and glory in tribulation also; and we have boldness and access with confidence by the faith of Christ.

This faith stands not in the wisdom of man, but in the power of God, for the Gospel of

Christ is the power of God unto salvation to every one that believeth. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. Acts 20:21; 26:18; 15:9; Gal. 2:16, 20; 3:2, 5, 14, 26; 6:10; 2 Cor. 1:24; Rom. 1:17; 3:22-28; 5:1-3; 15:13; Eph. 3:12; 1 Cor. 2:5.

#### IV.

**What moved God to make you faithful?**

God's richness of mercy and greatness of love wherewith He loved us, that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. Paul was "one that hath obtained mercy of the Lord to be faithful." Eph. 2:4-9; 1 Cor. 7:25.

'Tis not by works of righteousness  
Which our own hands have done;  
But we are saved by sovereign grace  
Abounding through His Son.

'Tis from the mercy of our God  
That all our hopes begin;  
'Tis by the water and the blood  
Our souls are washed from sin.

Paul was before a blasphemer, and a persecutor, and injurious; but he obtained mercy

and was put into the ministry. Was that a punishment?

"I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry." 1 Tim. 1:12, 13, 15.

## V.

### What will the faithful do?

Having become faithful himself, Paul preached the faith he once destroyed. By faithfully preaching the word of faith, Paul begat faith in Timothy, and so called him "my own son in the faith," and the Galatians he called his "little children, of whom I travail in birth." 1 Tim. 1:2; Gal. 4:19; 1:23.

This faithful word Timothy is to commit to faithful men, who shall be able to teach others also.

They are to be faithful ministers of Jesus Christ. The preacher is to hold fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

"I believed, and therefore have I spoken."  
"We have the same spirit of faith; we also believe, and therefore speak." 2 Tim. 2:2; Col. 1:7; 1 Cor. 4:1,2; Eph. 6:21; Tit. 1:9; 2 Cor. 4:13; Rom. 10:9,10; Ps. 116:10.

Hold fast the form of sound words, which thou hast heard of me, in faith and love, which

is in Christ Jesus. On the other hand, "Beware of false doctrines, lest you depart from the faith, cast off faith, overthrow the faith, make shipwreck of your faith."

Coveting money, many err from the faith and pierce themselves through with many sorrows. Flee these things and fight the good fight of faith. 1 Tim. 1:13, 19; 4:1; 5:12, 8; 6:6-12, 21; 2 Tim. 2:18.

## VI.

### How will the faithful live?

The Christian has been made faithful through the faithful Gospel of the faithful God, and he will be faithful to God, as the Apostle and High Priest of our profession, Christ Jesus, who was faithful to Him that appointed Him, as also Moses was faithful in all his house. The faithful are grateful, "faith worketh by love." Heb. 3:1, 2; Gal. 5:6.

"Being justified by His grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." "Faith, if it hath not works, is dead." Therefore "examine yourselves, whether ye be in the faith; prove your own selves." Titus 3:7, 8; Jas. 2:17; 2 Cor. 13:5.

The Christian has been made faithful through the faithful Gospel preached by the faithful

preacher of the Gospel and will therefore be thankful not only to God but also to the preacher. Converted by Paul, Lydia insisted the preacher stay at her home to show him her thankfulness. Yes, let him that is being taught in the word, share all his good things with him that teacheth.

“Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?” Acts 16:14, 15; Gal. 6:6; 1 Cor. 9:7-14.

The faithful owe all to the mercy of God, and know all are the stewards of God, and know it is required in stewards that a man be found faithful. Hence they will be faithful stewards in all things, even in small things, at all times and at all costs, “faithful unto death.” The unfaithful steward will surely be severely punished by the Lord Himself. 1 Cor. 4:2; Lk. 12:45; 16:1-3; 19:29; Mt. 24:44-51; 25:26; 1 Tim. 3:11; Rev. 2:10.

## VII:

### How will the faithful fare?

Paul persecuted the faith, and in turn was persecuted for the faith. So it has been, is now, and ever will be till the Judgment Day. Is that disheartening?

"If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. . . . Let them that suffer according to the will of God, commit the keeping of their souls to Him in well doing as unto a faithful Creator.

God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. The Lord is faithful, who shall stablish you, and keep you from evil." 1 Pet. 4:16, 19; 1 Cor. 10:13; 2 Thess. 3:3; Heb. 10:23; Phil. 1:28-30.

Faith in the faithful God makes men strong. "Stand fast in the faith; quit you like men, be strong." 1 Cor. 16:13; Col. 1:23.

Read the roll of the heroes of faith in Heb. 11. Verily, faith removes mountains. Paul, the great apostle of faith, "turned the world upside down," his enemies charged. Acts 17:6. With the same justification by faith Paul's reincarnation, Luther, again turned the world upside down, threw the world into confusion, as Pope Leo XIII charged, ended the Middle Age and created the Modern Age.

#### VIII.

**What is the reward of the faithful?**

"It is a faithful saying: For if we be dead with Him, we shall also live with Him: if we

suffer [with Him], we shall also reign with Him."

"Be thou faithful unto death, and I will give thee a crown of life." 2 Tim. 2:11, 12; Rom. 8:17; 1 Pet. 4:13; Rev. 2:10; Mt. 10:22; 24:13; 25:21; Lk. 19:17.

O for a faith that will not shrink,  
Though pressed by many a foe;  
That will not tremble on the brink  
Of poverty or woe;  
That will not murmur nor complain  
Beneath the chastening rod,  
But in the hour of grief or pain  
Can lean upon its God.

A faith that shines more bright and clear  
When tempests rage without;  
That, when in danger, knows no fear,  
In darkness, feels no doubt;  
That bears unmoved the world's dread frown,  
Nor heeds its scornful smile;  
That sin's wild ocean cannot drown,  
Nor Satan's art beguile.

A faith that keeps the narrow way  
Till life's last hour is fled,  
And with a pure and heavenly ray  
Lights up a dying bed:  
Lord, give us such a faith as this,  
And then, whate'er may come,  
We'll taste, e'en here, the hallowed bliss  
Of an eternal home. Amen.

## God's Workmanship

Eph. 2:10

### I.

#### The raw material

with which God must work are men "dead in trespasses and sins," dead to holiness, but much alive to sinfulness. "In time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind." Those dead in sin walk in the vanity of their mind, having the understanding darkened, being alienated [estranged] from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness [impurity] to work all uncleanness with greediness. 2:1-5; 4:18, 19.

This being true, it is quite natural that "the carnal mind is enmity against God," who is the God of purity and holiness. The material is refractory and rebellious, it hinders and opposes God.

Living in such sins, we "were by nature the children of wrath, even as others." "Sin entered



the world, and death by sin; and so death passed upon all men, for that all have sinned. Eph. 2:3. The wages of sin is death. Rom. 5:12; 6:23. The soul that sinneth, it shall die, the bodily death and the eternal death of damnation.

## II.

### The worker

is God Himself, and God alone. We are God's workmanship, not the workmanship of anyone else. It is God's operation, not man's co-operation. God created us in Christ Jesus; we are His creatures, not our own creators. Life comes from life. As there is no spontaneous generation in physical life, so is there no spontaneous generation in spiritual life. "It is the gift of God; not of works, lest any man should boast."

As God on that great Easter Day gave life to Christ in the grave, so God hath quickened us, made us alive, together with Christ.

Having made Christ alive in the grave, God did not let Christ remain in the grave, but raised Christ up from the grave: just so God did not let us remain in the grave of our sins, but "hath raised us up together" with Christ. Eph. 2:5, 6.

From first to last, beginning, middle, and end, we are God's workmanship. "He that hath begun the good work in you will also perform, or finish it, until the day of Jesus Christ."

Preachers of the Gospel are the helpers of the Divine Master Mechanic in working the works of heavenly handicraft, they are fellow-laborers together with God.

### III.

#### The Workshop

into which this unpromising material is brought is God's Church. That is the only place in which the Divine Workman will work upon this material, not in the theater, not in the dance hall, not on the lecture platform. By the same token the church is not to be turned into a place of amusement, into an educational establishment, into an employment bureau; it is ever to remain a workshop in which God works on the raw material of rebellious sinners to turn them into the finished product of God's Christians.

### IV.

#### The Motive Power

that compels God to work with such corrupt corpses of rebellious sinners is His rich mercy and great love wherewith He loved us. v. 4. Certainly it was nothing good in us that God saw or foresaw; all the goodness was in the goodness of God's heart breaking with pity for our pitiful condition in this world and dreadful doom in the next world. "By grace are ye saved through faith; it is the gift of God."

By grace! our works are all rejected,  
All claims of merit pass for naught;  
The mighty Savior, long expected,  
To us this blissful truth has brought,  
That He by death redeems our race,  
And we are saved alone by grace.

## V.

### The instrument

with which the Divine Workman works is His word. By the word of God were the heavens made; by the word of God is the Christian made. God, who commanded the light to shine out of darkness at the creation of the world, commanded the light to shine out of darkness at the creation of the Christian. The Gospel is the power of God unto salvation to every one that believeth. The Gospel is the incorruptible seed whereby we are born again.

From the heavenly power house of God's love an electric current runs down the Gospel wire, touches the corpse in the grave of sin, and quickens it; does not merely galvanize it, but gives it real life, divine life — Christ liveth in me, that the life of Jesus might be made manifest in our body. Gal. 2:20; 2 Cor. 3:10, 11; 2 Tim. 1:14; Rom. 8:12; 1 Cor. 3:16; 1 John 4:12.

Affliction is a fine chisel in the hand of the heavenly Craftsman. The Captain of our salvation was made perfect through sufferings. Chastening yieldeth the peaceable fruit of right-

eousness unto them which are exercised thereby. Before I was afflicted I went astray. It is good for me that I have been afflicted; that I might learn Thy statutes. Heb. 2:10; 12:11; Ps. 119:67, 71.

## VI

### The workmanship

is the finished product of the Divine Workman out of the raw material, it is the new creature in Christ Jesus, the Christian. Eph. 2:10; 2 Cor. 5:17; Gal. 6:15. Out of a block of cold marble the sculptor chisels a statue that seems to breathe; on the dead canvas the painter brushes some paint and the portrait seems to speak: so the heavenly Artist touches the dead material of a man dead in sins and turns him into a living saint.

## VII.

### The purpose

of the workmanship is "good works." A machinist builds a machine to turn out good work; if it does so, it is a good machine, no matter how rough it may look; if it does not turn out good work, it is not a good machine, but a failure, no matter if it be gold plated and diamond studded. So we, we are God's workmanship, created in Christ Jesus to do good works; if we do them, we are a success, and the Builder is honored; if we do not turn out good works, we are a failure. The only excuse we Christians

have for living in this world is to do good works. If we do not put forth good works, we waste valuable time, food, space, and care. Fail to do good works, and for your sakes the name of God is blasphemed among the heathen.

By grace! but think not, thou who livest  
Securely on in godless ways,  
That thou — though all are called — receivest  
The promised rest that wakes our praise;  
By grace none find in heaven a place  
Who live in sin in hope of grace.

By grace! they who have heard this sentence  
Must bid hypocrisy farewell;  
For only after deep repentance  
The soul what grace imports can tell,  
To sin while grace a trifle seems,  
To faith it bright with glory beams.

These good works are not left to the Christian's whim, whether he will do them or not: "God hath before ordained that we should walk in them." Walk in good works, not talk of good works. The Pilgrim's Progress to the Heavenly Jerusalem is along the narrow, and rugged, and steep, and stony path of good works. It is the only way.

A Christian need not rack his brains to invent good works. God has made a sketch or outline of them; all we have to do is to follow copy and fill in. God has mapped out our route; all we have to do is to follow the schedule and

travel according to our instructions, just as the commercial traveler.

Where do we find this copy, guide, model? "In Christ Jesus." "Follow me," says He. Follow Jesus in all things. Having been created in Christ Jesus, now walk in Christ Jesus.

Everything we do is to be a good work, to make men better. The old Greeks asked about their poets, "Does He help to make men better? Does he make life a better thing?" These were the questions the artist Watts asked himself daily and hourly. He was much pleased when Verestchagin agreed with the statement, "Art should be used to make men better."

Another purpose is "that in ages to come He might show the exceeding riches of His grace; in His kindness toward us, through Christ Jesus." v. 7. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16.

Praise the God of all creation  
For His boundless love;  
Praise the Lamb, our expiation,  
Priest enthroned above;  
Praise the Spirit of salvation,  
Him by whom we live;  
Undivided adoration  
To the Godhead give!

## **Ye Are Citizens**

Eph. 2:11-22

### **I.**

**What were ye?**

Ye were foreigners, outside of the country; at best ye were sojourners, foreign residents.

At Jerusalem the heathen might enter the Court of the Gentiles, but the "Soreg," a stone wall three cubits high, kept them from entering the Temple. Tablets were set up with this warning: "No alien to pass within the balustrade round the Temple and the enclosure. Whosoever shall be caught so doing must blame himself for the penalty of death which he will incur." They could not take part in the Passover and they had no share in the blessings of God's people. The unbeliever is like a foreigner to the Church of God, having no part in Holy Baptism and the Lord's Supper. He is without Christ and so without God. Note the startling statement—without Christ and without God! The only God is the Father, Son, and Holy Ghost; all other "gods" are idols, and an idol is nothing. And so the man without Christ is really without God, actually an atheist. "Whosoever denieth the Son, the same hath not the Father." "He that honoreth not the Son, honoreth not the Father." Eph. 2:12; 1 John 2:23; John 5:33; 1 Cor. 8:4-6.

The Christless man is without God and without hope, real hope, founded and grounded hope. He may be full of false hope, but he has no right to hope for heaven. Forgiveness of sins, eternal life, and salvation, are brought us by Christ, and only by Christ. "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus Christ died and rose again, even so them also which sleep in Jesus will God bring with Him." 1 Thes. 4:13, 14.

As foreigners have no claim on our government, so Christless men have no claim on God. Especially since they are alien enemies in open war on God and His Kingdom. The friend of the world is the enemy of God. The carnal mind is enmity against God. Jas. 4:4; Rom. 8:7; Ps. 2:1-3.

More than the great Chinese wall, "your iniquities have separated between you and your God." Is. 59:2. As soon as Adam had fallen into sin, he separated and hid from God.

## II.

### What are ye?

"Ye are no more foreigners and sojourners, but fellow citizens with the saints, and of the household of God."

Two thousand years ago a man's proudest boast was, "I am a Roman citizen." It was both



an honor and a protection. Men strove earnestly, and gave much money to become Roman citizens, and they were jubilant when the Emperor conferred the coveted boon. Here God Himself makes us fellow citizens with the saints of God. Unspeakable honor! Still more in store.

"And of the household of God." A man was proud of being a Roman citizen, much prouder of being a friend of Caesar, most proud of being a member of Caesar's household. Time was when great lords were proud of being the king's chamberlain, the master of the king's horses, the keeper of his hounds. Tawdry tinsel, all the greatest glory and highest honor. We are of the household of God. We are members of His family; we have free access unto the Father. Eph. 2:18; 3:12; Rom. 5:2. We need not send up our cards and wait till the servant ushers us into the presence of the householder. We need no Virgin Mary and other saints to pray for us as our mediators. We have a free entrance, and boldness, and the spirit of childhood whereby we cry, "Abba, Father!"

### III.

#### Who made this change?

Through Christ we both—Jew and Gentile—have access unto the Father. Christ reconciled both—Jew and Gentile—unto God by the cross. Ye who were afar off are made nigh by the blood

of Christ. Christ died for our sins, in our stead, as our substitute, the Just for the unjust, to bring us to God.

Christ is our peace, who broke down the middle wall of partition of sin which separated man and God. Christ is our peace, who broke down the middle wall of partition between Jew and Gentile and of the two He made one. Christ reconciled God and man, and He reconciled man and man. The Roman eagle flew far and united many various nations in one vast empire, but Christ's dove of peace flies farther and unites more various peoples in one vaster empire.

In our country foreigners may become naturalized citizens, vote, help make laws, and become officers of the country with their fellow citizens of America and of the household of Columbia. So in the Church of Christ alien enemy sinners may repent, swear off allegiance to their former country and ruler—sin and Satan—swear loyalty to Christ and His Gospel banner and thus become fellow citizens with the saints and of the household of God and enjoy all the rights and privileges.

#### IV.

How do you know this?

"Christ came and preached peace to you." And His last command to His disciples was, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized

shall be saved; but he that believeth not shall be damned." Mark 16:15,16.

And they went forth and preached everywhere. Mark 16:15-20.

And thus the Gospel of peace came to our heathen forefathers, and through them it was preached to us; and so "ye are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief cornerstone."

## V.

What are you going to do about it?

When the Gentile joined the Jewish Church, he quit his heathen gods and heathen life and worshiped the true God and lived according to the Law of the Lord. When you, a former alien, have been made a fellow citizen with the saints, and of the household of God, you will be jubilant over the high honor, you will appreciate your good fortune in being promoted and adopted into God's family, you will be heartily grateful to Christ for His unspeakably gracious work for you, you will show your thankfulness by walking worthily of your heavenly Father. You will faithfully discharge all the duties of your citizenship in the commonwealth of Christ, you will do all in your power to promote the welfare of the household of God.

You have been made what you are by the Gospel. By that Gospel you will make others

to be what you are now. You have the proud privilege and sacred service of preaching to all aliens still waging war against Christ and His Kingdom. Go out and show these insurgents the folly and wickedness of their rebellion, which must needs end in their eternal destruction. Proclaim the great amnesty offered by our gracious God to all His enemies and get them to accept the generous pardon, to lay down their arms, and rush into God's open arms and become members of His household.

All along men have known there was something wrong with the world and tried to mend matters. In Greece, Plato wrote his "Republic," and in the sixteenth century Sir Thomas Moore wrote his "Utopia," and many more have tried to rebuild society, in our own day the Socialists and the Bolsheviki. The only thing that has worked, and will work, is the City of God, the Church of Christ. "Our citizenship is in heaven." Become "fellow citizens with the saints and of the household of God." That is the only power that will give us the parliament of man, the federation of the world, the league of nations. Then men shall beat their swords into plowshares, and their spears into pruning hooks; nations shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them

afraid; for the mouth of the Lord of hosts hath spoken it. Micah 4:3,4; Is. 2:4; Joel 3:10.

Glorious things of thee are spoken,  
Zion, city of our God;  
He, whose word cannot be broken,  
Formed thee for His own abode:  
On the Rock of Ages founded,  
What can shake thy sure repose?  
With salvation's walls surrounded,  
Thou may'st smile at all thy foes.

Savior, since of Zion's City  
I through grace a member am,  
Let the world deride or pity,  
I will glory in Thy name.  
Fading is the worldling's pleasure,  
All his boasted pomp and show;  
Solid joys and lasting treasure  
None but Zion's children know.

## Followers of God

Eph. 5:1

"Follow the leader!" Your children are playing it, and you played it when children. The iron clad rule of the game is to do just as the leader does; and that is also the fun of the game.

Now you are grown up children, and you still play the same game. The architect, the organist, the painter, the lawyer, the doctor, the politician—all follow a leader. In your living you all follow the leader—either the devil or God!

### I.

Be followers of God. Be followers, imitators, copyists. We are not to be independent, original. We are not to experiment to invent an example; we are not to go abroad to discover an example; we are not to draw on our reason or imagination to construct an example; we have an example—be followers of God. That saves us time and worry. The order is plain, there is no room for doubt.

Be followers of God. Be ye perfect, even as your Father in heaven is perfect—the highest and holiest ideal. What greater object in life could you have? Without this, your short life is long enough to wreck and ruin an eternity; with it, your short life is long enough to make

a glorious success of this life and of the life to come.

Be followers of God. You cannot, of course, imitate God's power, and wisdom, but you can imitate God's character. "God is love." He "said it with flowers," and He said it with sacrifices. God spared not His own Son, but delivered Him up for us all. In this was manifested the love of God towards us, because God hath sent His only begotten Son into the world, that we might live through Him. Rom. 8:32; 1 John 4:9, 10; 3:16; John 3:16.

"Greater love hath no man than this, that a man lay down his life for his friends." But God did not love His friends; He had no friends. And so great is that love that God commendeth His love toward us, in that, while we were yet sinners, Christ died for us, for the ungodly; for us, not simply for our benefit but in our stead, as our substitute, the Just for the unjust, to bring us to God. And what He has done, is done, and need not be done again. John 15:13; Rom. 5:6-8.

Christ died for us while we were yet sinners, and because we were sinners, sinners condemned under the wrath of God, dead in trespasses and sins, absolutely unable and also unwilling to help ourselves. Therefore Christ took pity on us in our lost condition to save us from it and bring us to God and heaven. "Be followers of God, and walk in love." Yes, "Beloved, if God so

loved us, we ought also to love one another." 1 John 4:11.

Be ye imitators of God. We love Him, because He first loved us. So say we all of us. But, if a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen? Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and truth. 1 John 4:19-21; 3:16-18; Jas. 2:14-20.

Said Jesus: "If any man would come after Me, let him deny himself and follow Me." Matt. 6:24; Mark 10:21. A Scottish knight, with his king's heart in a golden casket, was beset by the enemy. He slung the heart into the ranks of the Moslem with the shout, "Lead on, brave heart, I follow thee!" and flung himself into the thickest of the fight, and lost his life to save it. So are we to follow Christ. "I have given you an example, that ye should do as I have done to you."

Christ hath suffered for you, leaving you an example, that ye should follow His steps. 1 Pet. 2:21. King Wenceslaus of Bohemia set out on



an errand of mercy on a wild wintry night. His barefooted servant could not long follow on account of the sharp icicles. "Watch where I plant my steps, and plant yours there, too!" So it was done; and so Christ and the Christian. "He leads us through no darker paths than He has gone before." "How beautiful to have been able to walk where the Savior had walked," said one to Dean Stanley, returned from the Holy Land. The dean replied, "Beautiful indeed, and not beyond the power of any man to endeavor to walk in the footsteps of the Savior."

Be ye imitators of God. This commandment have we of God, that he that loveth God love his brother also, and his enemy also. "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father in heaven; for He maketh His sun rise on the evil and on the good and sendeth rain on the just and on the unjust." 1 John 4:21; Matt. 5:44-48.

Our Friend, our Brother, and our Lord,  
What may Thy service be? —  
Nor name, nor form, nor ritual word,  
But simply following Thee.

We bring no ghastly holocaust,  
We pile no graven stone;  
He serves Thee best who loveth most  
His brother and Thy own.

As Christ walked in love from His birth till His death, so are the Christians to walk in love. As the air is the element in which the bird flies; as the water is the element in which the fish swims, so love is to be the element in which the Christian lives and moves and has his being. "God is love; and he that dwelleth in love dwelleth in God, and God in Him." John 4:16.

O grant that nothing in my soul  
May dwell but Thy pure love alone;  
O may Thy love possess me whole,  
My Joy, my Treasure, and my Crown;  
Strange flames far from my heart remove;  
My every act, word, thought, be love!

Be followers of God, and walk in love. God did not foolishly squander His love, but all His sacrifices were carefully planned and then carried out to gain the certain definite end He always kept in mind, and that was the salvation of the sinful world. So is our love not to be a sickly sentiment, a weakly, aimless benevolence, a useless dissipation of energy, but a clear-sighted, hard-headed, strong-willed, iron-handed pursuit of a well defined object, and that one object the salvation of the sinful world.

The love of God is not intermittent, like April showers, but like the brook, which goes on forever. It was not stopped by persecution. Christ said, "Many good works have I showed you from my Father; for which of those works do you stone me?" And He kept right on. Many

of His disciples were dissatisfied with Him and left Him, but He kept right on. Judas betrayed Him, Peter denied Him, all the rest forsook Him, but He kept right on. "Having loved His own which were in the world, He loved them unto the end." John 10:32; 7:19; 6:60-66; 13:1.

## II.

But how are we to be imitators of God? Imitation demands observation, as children observe their elders. Observation must be followed by meditation. A close and thoughtful study is needed, otherwise the original will be misrepresented and the people misled. Meditation will beget admiration. When people do not really know the one true God, they can have no real love for God. Admiration will deepen into adoration. We will be emotional and also devotional. Adoration will quicken into imitation. To obey is better than sacrifice. Christianity is not the knowledge of a certain number of texts; it is not a state of pious feeling expressed in ohs! and ahs! but it is faith working by love, love in action, giving and forgiving, as Christ did. Alexander the Great read in Homer of the heroes of Troy and admired them and then imitated them in his life; so you must read in the Bible the life of Christ and then imitate Him in your life. Alexander found a cowardly soldier also named Alexander and said to him, "Drop your cowardice or drop your name." The Apostle

says to you, "Imitate Christ, or drop the name of Christ."

### III.

Be followers of God and walk in love. Why? Because you are His beloved children, born of God by the Word of truth. Born of God, you are partakers of the divine nature, and so it is your nature to walk in love, even as He walked. 1 John 2:6. As the love of God is divine, so the love of the child of God. It is not of the earth, earthy, but of heaven, heavenly. It is not a natural growth in the wild soil of man's natural heart, but a supernatural plant imported from heaven into the regenerated heart cultivated by the Holy Spirit with the means of grace, the Word and Sacraments.

You are not hirelings who serve for sordid selfishness as the mercenary "Landsknechte" who left one master for some other for a little more money. You are not slaves who drudge in a servile, sullen spirit in dread of the driver's whip. You are dear children who gleefully go about our Father's business with joy in the heart and songs on the lips.

Be ye imitators of God, and walk in love. Why?

We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death. Every one that loveth is born of God, and knoweth

God. He that loveth not, knoweth not God. 1 John 3:14; 4:7,8; 2:5,9-11.

Be ye imitators of God, and walk in love. Why? By this shall men know that ye are my disciples, if ye have love one to another, says Christ. John 13:35.

Be ye imitators of God, and walk in love. Why? That men may see your works and glorify your Father which is in heaven. Herein is my Father glorified that ye bear much fruit. That the Gentiles may by your works, which they shall behold, glorify God. Matt. 5:16; John 15:8; 1 Pet. 2:12.

Be ye imitators of God, and walk in love. Why? Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. 1 John 3:2; Rom. 8:14-18.

Be ye followers of the Lamb of God. Why? I looked, and, lo, a Lamb stood on the Mount Zion, and with Him a hundred forty and four thousand, having His Father's name written on their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder, and I heard the voice of harpers harping with their harps, and they sung as it were a new song before the throne. These are they which follow the Lamb. Rev. 14:1-5.

Am I a soldier of the Cross,  
A follower of the Lamb?

# **Brethren in Christ**

**Col. 1:2**

## **I.**

**What were ye?**

“God hath made of one blood all nations of men for to dwell on all the face of the earth,” Paul told the Athenians. Acts 17:26. Sprung from Adam, all men are brethren. And yet Cain slew his brother Abel, and ever since then men have made all the earth a Kentucky, “the dark and bloody ground,” running red with the blood of brothers crying unto heaven in the endless wars that have disgraced our human nature.

Even in times of peace commercial wars go on among nations by the tariff, and within the nations civil war goes on by competition. A business man tells us, “Business is war,” and a man of war tells us, “War is hell.” Using our eyes to see the past and the present, we see that the children of Adam are not brotherly.

## **II.**

**How did you become Brethren in Christ?**

“One is your Master, even Christ, and all ye are brethren.” Matt. 23:8. By accepting Christ as your Master, you become brethren in Christ. You become children of God by faith in Christ

Jesus, Gal. 3:26, and so you become brethren in Christ by faith in Christ. This faith is that Christ died for our sins, the Just for the unjust, to bring us to God. 1 Cor. 15:3; 1 Pet. 3:18.

"Faith cometh by hearing, hearing by the word of God." Rom. 10:17. And since the Gospel makes you brethren in Christ, therefore, "Brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you." "I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me....that my service may be accepted of the saints." 2 Thess. 2:1; Rom. 15:30, 31. Treat the preacher right, treat him right for God's sake, for the sake of the Gospel, for the sake of the brethren.

"We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves." 1 Thess. 5:12,13.

Come and bring others to the public service.

"Brethren, let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day [of judgment] approaching." Heb. 10:24, 25.

## III.

**What is your work as Brethren in Christ?**

"This is His commandment, That we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment. Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth Him that begat, loveth him also that is begotten of Him. If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen? Love the brotherhood. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently, that is, burning." 1 John 3:23; 4:11, 20-22; 5:1; 1 Pet. 1:22; 2:17.

King Attalos of Pergamos so loved his brother as to be called Philadelphos, Brother lover; and he built a city and called it Philadelphia, City of Brotherly Love. Are you as good as this heathen? Are you making the Church the real Philadelphia, City of Brotherly Love? If not, why not?

## IV.

**How do you prove this love as Brethren in Christ?**

1. Brethren help the needy. This love is not an idle emotion asleep in the heart, but a propelling power producing practical proofs.



“Whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth, distributing to the necessity of saints, given to hospitality.” 1 John 3:17, 18; Rom. 12:13.

If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. James 2:15-17.

The disciples at Antioch, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea; which also they did. Acts 11:27-30.

Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich. See that ye abound in this grace also. The churches of Macedonia first gave their own selves to the Lord and then in their deep poverty to their power, and beyond their power, they were willing of themselves to help the poor brethren in Jerusalem, praying Paul with much entreaty that he should receive their gift. On the first day of the week, let every one of you

lay by him in store, as God hath prospered him. Every man according as he proposeth in his heart, so let him give, not grudgingly, or of necessity: for God loveth a cheerful giver. Remember the words of the Lord Jesus, how He said: "It is more blessed to give than to receive." 2 Cor. 8:1-9; 9; 1 Cor. 16:1,2; Acts 20:35; Rom. 15:26, 27.

2. Brethren work for one another. As we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another. Rom. 12:4, 5. Co-operation, not competition! Scientists were wont to smile and sneer at this and preach the bloody battle for existence and the survival of the fittest. That was when Darwinism was in fashion. That brutal jungle creed is passing. In the Twentieth Century even scientists are coming to see that Christ's co-operation is the right thing. Prof. Patten, writing as a biologist, says that the altruism and co-operation which we are coming to recognize as the absolutely indispensable condition of further social evolution are basal and primary factors. J. Arthur Thomson believes that the formulae of physics and chemistry are no longer adequate. To Prof. Patrick "there seems to be indications that the whole evolutionary nomenclature of the nineteenth century was unfortunate." Lit. Dig. July 24, '26.

In order to work together, it is needful that no one of you be puffed up for one against another, think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith, be kindly affectioned one to another with brotherly love, in honor preferring one another, mind not high things, but stoop to men of low estate. 1 Cor. 4:6; Rom. 12:3, 10, 16.

3. Brethren are not self-righteous fault-finders. Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. Matt. 7:1-5.

4. Brethren do not slander one another. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law. There is one law giver, who is able to save and to destroy: who art thou that judgest another? Jas. 4:11, 12; 5:9.

5. Brethren generously make allowance for weakness. "Brethren, I wot that through ignorance ye did it," said Peter — to whom? To the Jews who crucified Christ! Acts 3:17; Luke 23:34.

6. Brethren generously give full credit. We are bound to thank God always for you, brethren,

as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; so that we ourselves glory in you in all the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure. 2 Thess. 1:3, 4; 2:13; 1 Thess. 1.

7. Brethren are sympathetic. Rejoice with them that do rejoice, and weep with them that weep. Comfort yourselves together. Rom. 12:15; 1 Cor. 12:26; 1 Thess. 5:11; 4:18; 2 Cor. 1:3, 4.

8. Brethren are considerate. Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. Take heed lest by any means this liberty of yours become a stumbling-block to them that are weak. When ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend. Gal. 5:13; 1 Cor. 8:9-13; Rom. 14:14-23.

9. Brethren are not partial. My brethren, do not imagine that faith in our Lord Jesus Christ, the Lord of glory, can agree with showing partiality with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have

respect to him that weareth the gay clothing, and say unto him, "Sit thou here in a good place"; and say to the poor, "Stand thou there," or "Sit here under my footstool;" are ye then not partial in yourselves, and are become judges with evil thoughts? Jas. 2:1-3.

10. Brethren are not resentful. Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and His doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. 1 Tim. 6:1, 2.

11. Brethren are ready to apologize. If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Matt. 5:21-26.

12. Brethren are ready to forgive. Not "until seven times, but until seventy times seven." Matt. 18:21-35.

13. Brethren are forbearing. Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

My beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Grudge not one against another, brethren. My brethren, be not many masters, knowing that we shall receive the greater condemnation. 1 Pet. 3:8, 9; Jas. 1:19, 20; 5:9; 3:1.

I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same judgment. Brethren, . . . let all things be done unto edifying . . . decently and in order. Provide things honest in the sight of all men. That no man go beyond and defraud his brother in any matter, because that the Lord is the avenger of all such, as we have forewarned you and testified. 1 Cor. 1:10; 14:26, 40; Rom. 12:7; 1 Thess. 4:6.

14. Brethren admonish the erring brother. I am persuaded of you, my brethren, that ye are full of goodness, filled with all knowledge, able also to admonish one another. When thou art converted, strengthen thy brethren.

Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin.

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the

spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ.

Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.

We exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. Rom. 15:14; Luke 22:32; Heb. 3:12, 13; Gal. 6:1, 2; Jas. 5:19, 20; 1 Thess. 5:14, 15.

15. Brethren avoid the obstinate sinner. I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them.

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly. I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat. Rom. 16:17; 2 Thess. 3:6, 14; 1 Cor. 5:9, 11; Titus 3:10; 2 Tim. 3:5; 2 John 10.

16. Brethren are peaceable. If it be possible, as much as lieth in you, live peaceably with all men. Rom. 12:18.

If it is not possible, you will at least not go to law with your brethren, but arbitrate your differences among other brethren.

I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Nay, ye do wrong, and defraud, and that your brethren. 1 Cor. 6:1-10.

This is the way to do: If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Put away from among yourselves that wicked person. If you cannot put out, then come out. Come out from among them, and be ye separate, saith the Lord. Matt. 18:15-17; 1 Cor. 5:13; 2 Cor. 6:14-18.

## V.

This love of the brethren is to have no limits. Hereby perceive we the love of God, because He



laid down His life for us; and we ought to lay down our lives for the brethren. 1 John 3:16.

Kaiser Franz of Austria begged, threatened, promised large rewards, but no one would risk his life amid the large ice floes jamming the river to bring bread to the starving people of Leopoldstadt. Suddenly Franz jumped into a boat and took the oars: "Never shall it be said that those who would sacrifice their all for me, were left to starve without me having made an attempt to rescue them." His example inspired others, the river was crossed, bread was brought to the starving. Arnold Winkelried gathered the spears of the foe in his own breast and thus made a way for liberty for his brethren. Nathan Hale was sorry he had not ten lives to lay down for his country. Like Moses, Paul says: "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh, who are Israelites" — if he could thereby save them. Rom. 9:3; Ex. 32:32.

## VI.

This love of the brethren is of the utmost practical importance:

1. It is important to ourselves personally, for thereby we can tell with certainty whether we are Christians or not. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, is not of God, and abideth in death. Whoso hateth his

brother is a murderer, and ye know that no murderer hath eternal life abiding in him. And hereby we know that we are of the truth, and shall assure our hearts before Him. 1 John 2:10, 11; 3:10, 14, 15, 19; John 14:15, 21, 23; 15:10, 12, 14, 17.

2. It is important to our neighbor. By this shall all men know that ye are my disciples, if ye have love one to another. John 13:35.

3. It is important to God Himself. Herein is my Father glorified, that ye bear much fruit. Let your light so shine before men, that they may see your works, and glorify your Father which is in heaven. John 15:8; Matt. 5:16; Phil. 1:11.

Finally, Brethren, be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace be with you. 2 Cor. 13:11.

## **Soldier of Jesus Christ**

2 Tim. 2:3

### **I.**

#### **Whence recruited?**

"The friend of the world is the enemy of God." Jas. 4:4; Rom. 8:7. Not an honorable, open enemy, but a traitor, a Benedict Arnold. "They take counsel against the Lord and His Anointed, saying: 'Let us break their bonds asunder, and cast away their cords from us!'" Christ said: "Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee." And Stephen said, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye." Ps. 2:2, 3; Matt. 23:37; Acts 7:51.

### **II.**

#### **Who recruits Him?**

Christ comes unarmed among these rebels and from them recruits His army by revealing Himself as the Son of God and Man and the Savior of the world by dying as the substitute of the sinners. By this gospel Christ takes away the enmity of the enemy, makes willing the unwilling; the rebels become loyal volunteers. "The people willingly offered themselves," chanted Deborah under her palm trees. "He hath saved

us, and called us with a holy calling." "We love Him, because He first loved us." 2 Tim. 1:9; 1 John 4:19.

Peter and the other fishermen forsook all and followed Christ's call. Matthew, the publican, forsook his paying job and became Matthew the Apostle and Evangelist. Christ called Saul of Tarsus the persecutor. "I was not disobedient unto the heavenly vision. I conferred not with flesh and blood." Acts 26:19; Gal. 1:16.

Augustine the great sinner became the great saint. The lone Luther despairing in his cloister cell became the monk that shook the world. John Newton, the drunken sailor, became the sweet singer of godly hymns, and so on, the long list of twice-born men and women.

General Booth went into the slums of London to recruit his Salvation Army.

Tennyson has King Arthur say:

I was first of all the kings who drew  
The knighthood-errant of this realm and all  
The realms together under me, their Head,  
In that fair Order of the Table Round,  
A glorious company, the flower of men,  
To serve as model for the mighty world,  
And be the fair beginning of a time.  
I made them lay their hands in mine and swear  
To reverence the King, as if he were  
Their conscience, and their conscience as their King,  
To break the heathen and uphold the Christ,  
To ride abroad redressing human wrongs,  
To speak no slander, no, nor listen to it,

To honor his own word as if his God's,  
To lead sweet lives in purest chastity . . .  
Not only to keep down the base in man,  
But teach high thought, and amiable words,  
And courtliness, and the desire of fame,  
And love of truth, and all that makes a man.

Greater than King Arthur, Christ gathered  
the chief of sinners and made them the chief of  
saints in His glorious Order of the Lord's Table.

### III.

#### Who is the Captain?

Christ is the Captain of our salvation and  
the Prince of life. Acts 3:15; Heb. 2:10. He  
enlists us and He leads us. We are the Royal  
Guards, the King's Own. He is not a Hessian  
to sell us to a foreign power to fight strangers  
in a strange land in a cause that concerns us not.  
No, Christ is our leader, who says, "Follow  
Me!" Said Henry of Navarre, "If the standard  
bearer falls, as fall full well he may, then fol-  
low the helmet of Navarre." He led, they fol-  
lowed, fought, and gained the victory.

Christ says, Follow Me!

"I fight myself, I lead the way,  
At all times firm and steady."  
A coward he, who will not heed  
When the Chief Captain takes the lead.

Christ, the royal master,  
Leads against the foe:  
Forward into battle  
See His banners go.

## IV.

**Who is the enemy?**

"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, against the wiles of the devil. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." Eph. 6:12, 11; 1 Pet. 5:8.

The old evil foe  
Now means deadly woe;  
Deep guile and great might  
Are his dread arms in fight,  
On earth is not his equal.

We must know our foe and look him in the eye, not lose our heads and fight blindly and lunge wildly. "So fight I, not as one that beateth the air." 1 Cor. 2:26.

## V.

**What is the armor?**

"Put on the armor of light, the panoply, the whole armor of God." Rom. 13:12; Eph. 6:13; 1 Thess. 5:8. God is the armorer; He has tempered and tested the steel and forged the weapons; He furbishes and furnishes the weapons.

Lest we forget, Paul repeats the command; and lest we forget any weapon, he lists every piece, that there be no bare heel of Achilles.

Have your loins "girt" with truth, personal truthfulness.

Have on the "breastplate" of righteousness, personal holiness and integrity and good character.

Have your feet "shod" with the preparation of the gospel of peace—ever prepared to preach the peace of soul that comes from the Prince of peace through the gospel of peace.

Above all, take the long "shield" of faith, wherewith ye shall be able to quench the fiery darts of the wicked in the blood of the Lamb.

And take the "helmet" of the hope of salvation in heaven to cover your head against the blows of the devil.

With salvation's walls surrounded  
Thou mayest smile at all thy foes.

Finally, take the "sword" of the Spirit, which comes from the Spirit and makes you like the Spirit, which is the word of God. Arms of defense and arms of offense; withstand the assaults of Satan, and make assaults on Satan.

Soldiers of Christ, arise,  
And put your armor on;  
Strong in the strength which God supplies  
Through His eternal Son.

Stand then in His great might,  
With all His strength endued;  
But take, to arm you for the fight,  
The panoply of God.

The good soldier will use every one of these weapons, but he will use them "praying always with all prayer and supplication in the Spirit." Eph. 6:10-18; 1 Thess. 5:8. "Thy people offer themselves willingly in the day of Thy power, in the beauties of holiness." Ps. 110:2. The soldiers are priests as well as patriots. "My strength is as the strength of ten, because my heart is pure." "Thrice is he armed, who hath his quarrel just." The soldier of Christ does not follow the maxim, "Everything is fair in war." Though wise as a serpent, he is without guile as a dove. There is no stain on his escutcheon. He is a crusader, a saint in a holy war, like Bayard, "without fear and without reproach." If a man strive for masteries, yet is he not crowned, except he strive lawfully. 2 Tim. 2:5. He fights fair, never fouls. He is like Milton's Abdiel:

The Seraph Abdiel, faithful found  
Among the faithless, faithful only he;  
Among innumerable false, unmoved,  
Unshaken, unseduced, unterrified,  
His loyalty he kept, his love, his zeal;  
Nor number nor example with him wrought  
To swerve from truth, or change his constant mind,  
Though single.

Like Luther at Worms!

Watch ye, stand fast in the faith, quit you like men. Let all that ye do be done in love. 1 Cor. 16:13, 14. The beaten foe is to be made a loyal friend.



When he had humbled the proud Hapsburger in the battle of Koeniggraetz, or Sadowa, Bismarck was generous and thus made Austria the friend of Prussia. When Grant had conquered the Confederates, he generously let them keep their horses—"You will need them for your spring plowing." After Kitchener had conquered the Boers, Botha became the chief officer of a loyal state within the British empire.

"No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." 2 Tim. 2:4. The government furnishes uniforms, rations, weapons, ammunition, tent, hospital, grave and burial, and so the soldier's sole business is to fight, and bleed, and die, not to loot. "My God shall supply all your need according to His riches. . . . That ye, always having all sufficiency in all things, may abound to every good work." Phil. 4:19; 2 Cor. 9:8.

The good soldier's only concern is to please his captain, not loot and plunder. "In our king's army we can get saved, but we cannot get rich," said an officer of Gustaf Adolf, for the Lutheran hero would permit no looting. So in the army of our King Christ.

Fight the good fight  
With all thy might,  
Christ is thy strength,  
And Christ thy right;

Lay hold on life,  
And it shall be  
Thy joy and crown  
Eternally.

## VI.

**What is the duty of the soldier?**

“Endure hardness; fight the good fight of faith; war a good warfare, holding faith and a good conscience.” 1 Tim. 1:18, 19; 6:12. The good soldier has learned unquestioning obedience to the command of his captain. In order to obey, the good soldier has learned self-control and self-sacrifice. He has left the comforts of home for the rough barracks, the luxuries of home for the hard fare of the camp.

The old Romans called their army an “exercitus,” because they exercised, exercised every day, exercised though the veterans of many victorious campaigns. The good soldier of Jesus Christ belongs to an “exercitus”—“Exercise thyself unto godliness. . . . godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.” “Temperate in all things, I keep under my body, and bring it into subjection.” 1 Tim. 4:7, 8; Heb. 5:14; 1 Cor. 9:25-29; Col. 3:5; Rom. 13:14.

O watch, and fight, and pray,  
The battle ne'er give o'er;  
Renew it boldly every day,  
And help divine implore.

From strength to strength go on,  
Wrestle, and fight, and pray;  
Tread all the powers of darkness down,  
And win the well-fought day.

"Endure hardness!" The Christian does not go on dress parade or into a sham battle; he goes into real war. Christ endured hardness unto the cross on Calvary.

And who the bravest of the brave;  
The bravest hero ever born?  
'Twas one who dared a felon's grave,  
Who dared to breathe the scorn of scorn.  
Nay, more than this: when sword was drawn,  
And vengeance waited for His word,  
He looked with pitying eyes upon  
The scene, and said, "Put up thy sword."  
O God! could man be found today  
As brave to do, as brave to say?

"Put up thy sword into its sheath,"  
Put up thy sword, put up thy sword!  
By Kedron's brook thus spake beneath  
The olive trees our valiant Lord,  
Spoke calm and kinglike. Sword and stave  
And torch and stormy men of death  
Made clamor. Yet He spake not save  
With loving word and patient breath  
The peaceful olive boughs beneath.  
"Put up thy sword within its sheath."

Hardness! Listen to Paul in 2 Cor. 13:24-27: "Of the Jews five times I received forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck,

a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils of the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness"—“Great God! What a salary for a minister!” exclaimed Lord Erskine in Parliament.

“Endure hardness!” Think of the Apostles, and the martyrs under the Roman emperors! Think of the martyrs during the Reformation and the terrible Thirty Years’ War!

Our martyred sires defied the fires  
For Christ the crucified;  
The once-delivered faith to keep  
They burned, they bled, they died.

“The officers must try to get killed,” is the way Lord Wolseley put it in his “Soldiers’ Pocket Book.” His successors received their \$17,000.00 or \$19,000.00 a year, but Washington as commander-in-chief would not accept a cent of salary. Lafayette asked to what point the cannon had better be pointed at Yorktown. Governor Nelson of Virginia answered: “Point to that house; it is mine, and the best house in town, and Lord Cornwallis will surely be occupying that as his headquarters.” Bismarck cried out: “What care I if they hang me, provided the rope

by which I am hanged binds this new Germany  
firmly to the Prussian throne!"

Good Soldiers!

Must I be carried to the skies  
On flowery beds of ease,  
While others fought to win the prize,  
And sailed through bloody seas?

Sure I must fight, if I would reign;  
Increase my courage, Lord;  
I'll bear the toil, endure the pain,  
Supported by Thy word.

And supported by Thy victory, which is the  
proof and pledge of my victory. "Thanks be  
God, who giveth us the victory through our Lord  
Jesus Christ! Therefore, my beloved brethren,  
be ye steadfast, unmovable, always abounding  
in the work of the Lord, forasmuch as ye know  
that your labor is not in vain in the Lord." 1  
Cor. 15:57,58.

The Son of God goes forth to war  
A kingly crown to gain,  
His blood-red banner streams afar;  
Who follows in His train?  
Who best can drink His cup of woe,  
Triumphant over pain,  
Who patient bears His cross below, —  
He follows in His train.

## VII.

### What is the Reward?

"He that endureth to the end shall be saved.  
Be thou faithful unto death, and I will give thee

a crown of life. To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in His throne." Matt. 10:22; 24:13; Mark 13:13; Rev. 2:10; 3:21.

Said Cromwell of his Ironsides: "I raised such men as had the fear of God before them, as made some conscience of what they did; and from that day forward, I must say they were never beaten."

Thy saints, in all this glorious war,  
Shall conquer, though they die;  
They see the triumph from afar  
With faith's discerning eye.

Paul's eagle eye of faith saw the triumph and the gleaming crown—"I have fought a good fight....henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." 2 Tim. 4:8.

Go forward, Christian soldier,  
Nor dream of peaceful rest,  
Till Satan's host is vanquished,  
And heaven is all possessed;  
Till Christ Himself shall call thee  
To lay thine armor by,  
And wear in endless glory  
The crown of victory.

## **We are a Chosen Generation**

**1 Pet. 2:9**

### **I.**

**Who chose?**

“The God and Father of our Lord Jesus Christ hath chosen us. Ye have not chosen me, but I have chosen you.” Eph. 1:3, 4; John 15:16.

### **II.**

**When did God choose?**

“Before the foundation of the world.” Eph. 1:4; 2 Tim. 1:9.

From all eternity, with love

• Unchangeable Thou hast me viewed;

Ere knew this beating heart to move

Thy tender mercies me pursued.

Ever with me may they abide,

And close me in on every side.

### **III.**

**Whom did God choose?**

“God hath chosen us”—all that will be saved. Eph. 1:3, 4; 2 Thess. 2:13; John 15:9, 19.

### **IV.**

**From what did God choose us?**

“I have chosen you out of the world; out of darkness, from the power of Satan.” John 15:19; Acts 26:18; Eph. 5:8; Col. 1:13; 1 Pet. 2:10.

V.

To what did God choose us?

"God hath chosen you to salvation." 2 Thess. 2:13; 1 Thess. 5:4, 5, 9; John 10:28; Rom. 8:30; Acts 13:48.

VI.

What moved God to choose us?

1. God chose us "in" Christ, "by" Jesus Christ, or through Christ, for Christ's sake. Eph. 1:3-5. The merit earned by Christ's holy life, bitter suffering, and innocent death for us and in our stead is a cause of God's choosing us. The fountains of salvation are in the mountains of heaven, in the loving heart of our Father. Thence the stream of grace flows and waters the desert of the heart of natural man and makes it fruitful. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. We love Him, because He first loved us." 1 John 4:10, 19.

God, from all eternity,  
In Thy Son Thou didst elect me;  
Therefore, Father, graciously  
In my course to heaven direct me;  
Send to me Thy Holy Spirit  
That His gifts I may inherit.

2. God chose us according to the good pleasure of His will and purpose, to the praise of the glory of His grace, says Paul. In His favor



is life, says David. In my favor have I had mercy on thee, says God. It is your Father's good pleasure to give you the kingdom, says Christ. Eph. 1:5, 6, 12, 14; 2 Tim. 1:9; Rom. 11:5; Ps. 30:5; Isa. 60:10; Luke 12:32.

We are not chosen in view of our good works, for God "made us accepted in the Beloved." "It is not of him that willeth nor of Him that runneth, but of God that showeth mercy....that the purpose of God according to the election might stand, not of works, but of Him that calleth." Eph. 1:6; Rom. 9:11-15; 11:6.

God hath chosen us unto salvation through belief in the truth. 2 Thess. 2:13.

To faith, not in view of faith.

God of my life, Thy boundless grace  
Chose, pardoned, and adopted me;  
My Rest, my Home, my Dwelling-place,  
Father, I come to Thee.

## VII.

Is the choosing general or particular?

It is particular—"Many are called, but few are chosen. There is a remnant according to the election of grace. Ye are not of the world, but I have chosen you out of the world." Matt. 20:16; 22:14; Rom. 8:29; 11:5; 9:27; Is. 10:22, 23; John 15:9.

## VIII.

Is the choosing absolute or ordered?

Not absolute or arbitrary, but ordered; and this is the order, "God hath chosen you to salvation, (a) through belief of the truth," the gospel. When God chose you to salvation, He at the same time chose you to faith in the gospel, the power of God unto salvation, and He chose you to the right use of the gospel to beget faith.

"God hath chosen you to salvation, (b) through sanctification of the Spirit," to holiness. When God chose you to be His adopted children, He at the same time chose you to be conformed to the image of His Son, to be holy and without blame before Him in love. 2 Thess. 2:13, 14; 1 Pet. 1:2; Rom. 8:28-30; Gal. 3:26; Eph. 1:4, 5.

God by the gospel calls, converts, justifies, sanctifies, and glorifies you, and He planned to do so from eternity; and that is God's eternal election of grace.

Lord, 'tis not that I did choose Thee,  
That could never be,  
For this heart would still refuse Thee,  
Thou hast chosen me;  
Hast from all the sin that stained me  
Washed and set me free;  
And unto this end ordained me,  
That I live to Thee.

'Twas Thy sovereign mercy called me,  
Taught my opening mind;  
Else the world had yet enthralled me,  
To Thy glories blind.

Now my heart owns none above Thee;  
 For Thy grace I thirst;  
 Knowing well that, if I love Thee,  
 Thou didst love me first.

IX.

**Are you chosen?**

Answer that question by answering another. Are you traveling the road to heaven? In other words, are you loving, believing, obeying the truth of the gospel, and are you proving it by a holy life? 2 Thess. 2:10-13; Rom. 8:29; Ps. 119:32. Can you say yes? Then be confident of this very thing, that He which hath begun a good work in you will perform it till the day of Jesus Christ. It is not possible to deceive the elect. Who shall lay anything to the charge of God's elect? It is God that justifieth. I am persuaded that no creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Phil. 1:6; Matt. 24:24; Rom. 8:33-39; 1 Thess. 1:5.

X.

**What is this teaching good for?**

1. It keeps us humble, for it is an election of God's grace, the gift of God, not of works, lest any man should boast. God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which

are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in His presence. 1 Cor. 1:27-29; Jas. 2:5; Deut. 9:4.

2. This teaching is a warning. "Security is mortal's chiefest enemy." Thinking yourself safe, you are apt to become slack in your work, and so "the first shall be last, and the last shall be first." Therefore the Savior lovingly and earnestly sounds the warning, "Many are called, but few are chosen." Matt. 19:30; 20:16; 22:14. In the same spirit Peter warns: "Brethren, give diligence to make your calling and election sure; for if ye do these things—good works—ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." 2 Pet. 1:10, 11.

3. This teaching urges us to pray persistently and insistently. Even the unjust judge at last helped the poor widow that pestered him with her cries—"And shall not God avenge His own elect, which cry day and night unto Him? I tell you that He will avenge them speedily," says Christ. Luke 18:1-8.

4. This teaching moves us to praise. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as He hath chosen us in Him....that we

should be to the praise of His glory. Ye are a chosen generation. . . . that ye should show forth the praises, virtues, of Him who hath called you out of darkness into His marvelous light." Eph. 1:3-12; 1 Pet. 2:9, 10.

5. This teaching is a spur to good works. Christ says: "I have chosen you, and ordained you, that ye should go and bring forth fruit." John 15:16. Paul stirs up the Christians to holiness on the basis of their election: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all put on charity, which is the bond of perfectness." Col. 3:12; 1 Thess. 1:4, 5.

6. This teaching gives an aim to life. Many drift, the sport of wind and tide. This teaching helps us steer a straight course, giving us a single purpose and a definite aim, telling us what we are living for—"I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory." 2 Tim. 2:10.

7. This teaching gives courage. At sight of the great wickedness in all the wide world, we are apt to lose heart in the labor of the Lord, but when we fear to be overcome in the evil day,

the Lord heartens us, "For the elect's sake those days shall be shortened." Matt. 24:22. And Paul braces us up by saying, "We know that all things work together for good to them that love God, to them who are called according to His purpose." Rom. 8:28-30; 11:7; 2 Thess. 2:15.

8. This teaching is a comfort. "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you." John 15:18-20.

9. This teaching gives peace. I need not fret about the Judgment Day—"Who shall lay anything to the charge of God's elect? It is God that justifieth." Rom. 8:33.

10. This teaching gives hope. In God's own time "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 24:31.

## XI.

**Why are some chosen rather than others, with equal guilt in man and equal grace in God?**

The question may not be proper, yet it will not down.

The Calvinist answers, God decreed that some be saved, and from this truth draws the conclusion God decreed the rest be damned. Calvin himself called this a "horrible decree." And it is not true, for Christ came to give His life a ransom for all, a propitiation for the sins of the whole world. 1 Tim. 2:4, 6; 1 John 2:2; 2 Pet. 3:9; Ezek. 33:11.

The Arminian answers, Man is responsible for his damnation, and from this truth draws the conclusion he is responsible for his salvation. This is not true. "The gift of God is eternal life." Rom. 6:23; Eph. 2:8, 9.

We know in part, 1 Cor. 13:9, we know why some are lost—"Because they received not the love of the truth, that they might be saved. . . . but had pleasure in unrighteousness. Ye put the word of God from you, and judge yourselves unworthy of everlasting life. Ye would not. Ye do always resist the Holy Ghost. 2 Thess. 2:10-12; Acts 13:46; 7:51; Matt. 23:37.

We know in part. We know why some are saved—God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth, whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. As many as were ordained to eternal life believed. 2 Thess. 2:13, 14; Acts 13:48.

By God's free will man is saved—but not

lost. By man's free will he is lost—but not saved. Salvation is God's doing; damnation is man's doing. There is an election of grace; there is no rejection of wrath. The antimony is a difficulty or mystery mortals cannot solve. The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. Rom. 6:23.

These two lines of truth, each perfectly plain, run parallel like a railroad; they do not cross, do not contradict.

Why Peter was saved rather than Judas, we do not know. We know in part, and we prophesy in part; learn not to think above that which is written; bring into captivity even thought to the obedience of Christ. O, the depth of riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" 1 Cor. 13:9; 4:6; 2 Cor. 10:5; Rom. 11:33.

My favored soul shall meekly learn  
 To lay her reason at Thy throne;  
 Too weak Thy secrets to discern,  
 I'll trust Thee for my guide alone.



## We Are a Royal Priesthood

1 Pet. 2:9, 5

"Thou art a Priest," said God to Christ. Ps. 110:4; Heb. 5:5,10; 7:17,21. And Priest is the highest and holiest of all the great titles of Christ. Thou art a priest, says God to the Christian. 1 Pet. 2:9; Rev. 1:6; 5:10; Ex. 19:5,6. Thereby He takes the yoke from the neck of the disciples, which neither our fathers nor we were able to bear, as Peter said Acts 15:10. And priest is the highest and holiest of all the great titles of the Christian.

In course of time the Pope forced himself between God and the Christians, robbed them of their priesthood, made himself the priest between God and them, and thereby enslaved them to himself.

In 1520 Luther wrote *To the Christian Nobles* and led the people out of *The Babylonian Captivity* into *The Liberty of a Christian Man*. He restored them to their proper place by saying to them the word of God, Thou art a priest; he laid God's hand upon their heads and ordained and consecrated the laity to the priesthood.

Celebrate the anniversary of this Exodus, this Declaration of Independence, this Proclamation of Emancipation, this Ennobling Act, this Ordination and Consecration by laying to heart this truth—

**YE ARE A ROYAL PRIESTHOOD****I.****What were you?**

By nature you were the sinful priests of Satan and worshiped the Golden Calf. Covetousness is idolatry, and idolatry is spiritual adultery. Read your terrible indictment in Romans 1:21-32, and see that in time past ye were not a people, but in darkness, and had not obtained mercy. 1 Pet. 2:9, 10.

**II.****Who belongs to the royal priesthood?**

All that shall be saved, "out of every kindred, and tongue, and people, and nation." Rev. 5:9, 10; 20:6; Is. 61:6; Ex. 9:6; Eph. 2:18; Rom. 5:2; Heb. 4:16; 10:19; 1 Pet. 3:18.

**III.****Who made you a royal priesthood?**

Were you born into the priesthood, as the sons of Aaron were his successors by birth? Did you by your own merits make yourself the priests of God? Did you tower above your fellows in worth that they anointed you their priests? Nothing of all this! Ye were born into the priesthood when ye were born again—"Jesus Christ hath made us priests unto God and His Father." Rev. 1:5, 6; 5:9, 10.

IV.

**How did Christ make you a royal priesthood?**

He washed us from our sins in His own blood, and hath made us priests. Christ was once offered to bear the sins of many; He put away sin by the sacrifice of Himself. Rev. 1:5; 5:9; Heb. 7:27; 9:12, 14, 26, 28; 10:10-12; 1 Cor. 6:9-11; 1 John 1:7; Is. 53:10.

This is the sin-offering by which our High Priest made an eternal redemption for us, one that is valid for all time and therefore need not and cannot be repeated.

V.

**Why did Christ make you a royal priesthood?**

"He loved us and hath made us priests."  
Rev. 1:5, 6; Gal. 1:4; 2:20; Eph. 5:2.

VI.

**What kind of a priesthood are you?**

Ye are a royal priesthood; then be royal, regal, kingly, grand, gallant, heroic, free, independent; let no king but the King of kings rule over you. Do not become a state-church, the service tool of politicians; keep Church and State separate, each independent of the other. Ye are a royal priesthood, and so we need no priests to bring our prayers to God; we have access to God to bring our prayers in person. In the Christian Church there are no priests for the Christians, but all Christians are priests for the world.

## VII.

**What is the clothing of the royal priesthood?**

As God's priests we must be clothed with the garments of salvation and covered with the robe or righteousness, Is. 61:10; Ps. 132:9, 16. We must be true Christians, have the forgiveness of sins, and live a life of model holiness. "Holiness to the Lord" was engraved on the forefront of the miter of Aaron, the high priest, for he was set apart, separated, consecrated for the service of God alone. "Holiness to the Lord" is written over every Christian, for he is set apart from sinful works to the service of God alone; the Christian exists alone for God. "Holiness to the Lord" is to be even on the bridles of the horses and on every pot. The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Ex. 28:36; Zech. 14:20, 21; 1 Thess. 5:23.

## VIII.

**For what purpose did Christ make you a royal priesthood?**

1. "Ye are a royal priesthood....that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." 1 Pet. 2:9; Ps. 27:6; 107:21. You are to advertise God's virtues; what you have experienced in the Church, that you are to spread in the world; what you have learned in your heart,

that you are to shout from the housetops. Tell the world what God has done for you, and thus preach the Gospel to the world and make Christians. Make Christians inwardly by persuasion, not outwardly by legislation. You are a priest, not a politician; an evangelist, not a legislator; a churchman, not a statesman. Do not try to create a church-state; keep Church and State separate, independent of each other. -

"The priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts." As the priests of the Lord we have no wisdom and no message of our own, we take the message from the Lord and pass it on to men as we received it; we do not change it, we do not hide it, we do not lessen it, we do not add to it, we do not modify it. If we are such faithful priests, God will say of us, "The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity."

If we do not deliver the Lord's message, but preach our own ideas, the Lord will say, "Ye are departed out of the way; ye have caused many to stumble at the Law; ye have corrupted the covenant of Levi, saith the Lord of hosts. I will send a curse upon you, and I will curse your blessings." Mal. 2:2, 6-9.

We must live so that God can never say of us, "Her priests have violated My Law, and have

profaned Mine holy things, and I am profaned among them." Ezek. 22:20; Zeph. 3:4.

2. Ye are a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ. 1 Pet. 2:5; Heb. 8:3.

*a. The Sin-Offering.*

Christ made His soul an offering for sin and made an eternal redemption, valid for all men for all time, which need not and cannot be repeated. We cannot bring a sin-offering, we plead the sin-offering of our High Priest. We cannot sacrifice Christ, we plead the sacrifice of Christ. When we sin, we touch dead works, and are unclean, and we must by the blood of Christ purge our conscience from dead works to serve the living God. Heb. 9:12-14; Lev. 16:14; Num. 19:2, 17.

There is, however, a sacrifice which we may and ought to bring—the living sacrifice of our bodies. The Old Testament priests brought a dead sacrifice; we are to bring a living sacrifice. They sacrificed animals; we are to sacrifice men. They brought a material sacrifice; we are to bring a spiritual sacrifice. They brought a mechanical sacrifice; we are to bring a reasonable sacrifice, logical, thoughtful, mindful, our heart and soul is to be in it. "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which

is your reasonable service." Like Christ, the Christian is the priest who sacrifices, and at the same time also the victim who is sacrificed. "Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren." Rom. 12:1; 1 Pet. 2:5; 1 John 3:16. Paul brought such a living and reasonable sacrifice when he brought the Gospel to the people, and he joyed and rejoiced with them. Phil. 2:17.

*b. The Burnt Offering.*

As the priests of old brought burnt offerings, Lev. 6:9-13, so we. "The sacrifices of God—pleasing to Him—are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise." After we have brought our heart, God will also accept our other sacrifices, for He says, "Offer the sacrifices of righteousness, and put your trust in the Lord." We are to bring ourselves as a holocaust, a whole burnt offering, offer everything to God, keep nothing for ourselves. "Whether ye eat, or whether ye drink, or whatsoever ye do, do all to the glory of God. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by Him." Ps. 51:17, 19; 4:5; 1 Cor. 10:31; Col. 3:16, 17; Eph. 5:19, 20.

We are to bring a pure offering to the Lord, nothing corrupt and polluted, not the torn, and the lame, and the sick, and the blind. Such

priests despise God's name; such a deceiver is cursed.

"Will a man rob God? Yet ye have robbed Me....in tithes and offerings. Ye are cursed with a curse, for ye have robbed Me."

We are not to make a golden calf, and offer sacrifice unto the idol, and rejoice in the works of our hands. Mal. 1:6-8, 11-14; 3:8, 9; Deut. 9:16; Acts 7:41.

*c. The Meat Offering.*

As the priests of old brought the meat offering, Lev. 6:14-18, so we modern priests: "To do good and to communicate forget not; for with such sacrifices God is well pleased." Heb. 13:16.

The money for missions and the poor gathered at the public services in church is such a meat offering, and when we give of our money into the plate, we do not simply add money to a simple collection, but we as spiritual priests bring a substantial meat offering to the Lord and place it on the altar as a thing sacrificed to the Lord, to be pleasing to the Lord and to be accepted by the Lord. If we appreciate this fact, will it not be bound to make a great difference in our weekly offering?

When Paul was in the Roman prison for the Gospel, "an ambassador in chains," the Philipians gratefully sent him a present of money, which he calls "an odor of a sweet smell, a sac-



rifice acceptable, well pleasing to God." Phil. 4:18; 2 Cor. 9:10-15.

*d. The Thank Offering.*

As the priests of old brought a thank offering, Lev. 7:12, so let us as spiritual priests "offer the sacrifices of praise to God continually, that is, the fruit of our lips, giving thanks to His name. Sacrifice the sacrifices of thanksgiving, and declare His works with rejoicing." Heb. 13:15; Ps. 107:22; 116:16-19; 27:6. Because we are priests, we have congregational singing.

*e. The Daily Sacrifice.*

The Old Testament priest sacrificed a lamb and incense every morning and evening. Ex. 29:30; 30:7, 8. The New Testament house-priest is to gather his family church and lead it in prayer and praise. Ps. 141:2. As the priest of old prayed for his people, and as our High Priest prays for His people, so we New Testament priests pray for the world. "I exhort that supplications, prayers, intercessions, and giving of thanks be made for all men." 1 Tim. 2:1. Our High Priest prayed for His enemies, "Father, forgive them," and He bids us priests "Pray for them which despitefully use you, and persecute you." Matt. 5:44. Stephen could do it; we can do it; let us do it!

Pray, but pray and do!

"Not every one that *saieth* unto Me, 'Lord, Lord,' shall enter into the kingdom of heaven;

but he that *doeth* the will of My Father which is in heaven." Matt. 7:21; 15:8.

IX.

**What is the reward of the royal priesthood?**

The priests of God and of Christ shall reign with Him. Rev. 5:10; 20:6.

X.

**What is the doxology of the royal priesthood?**

Unto Him that loved us, and washed us from our sins in His own blood, and hath made us priests unto God and His Father; to Him be glory and dominion forever and ever. Amen. Rev. 1:5, 6; 5:9, 10.

## Ye Are a Holy Nation

1 Pet. 2:9

### I.

What were you?

In time past ye were not a people, ye had not obtained mercy; ye were aliens from the commonwealth of Israel, and strangers from the covenants of promise; ye were alienated and enemies in your mind by wicked works; ye were without Christ, and therefore without God, and therefore without hope in the world. 1 Pet. 2:2, 9, 10; Col. 1:21; Eph. 1:12; 4:18.

### II.

Who made you a holy nation?

God hath called you out of darkness into His marvelous light and made you the people of God. Christ hath reconciled the enemies and made them the people of God. 1 Pet. 2:9, 10; Col. 1:21; Eph. 5:25-27.

### III.

Why did God make you a holy nation?

Christ *loved* the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that

it should be holy and without blemish. God hath saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began. Eph. 5:25, 26; 2 Tim. 1:9.

#### IV.

**How are you made a holy nation?**

God the Father, "gave His only begotten Son." John 3:16.

God the Son "gave Himself for us an offering and a sacrifice to God," "for our sins," "a ransom for many," "for the Church of God, which He hath purchased with His own blood," "that He might sanctify the people with His own blood." Eph. 5:2, 25; Gal. 1:4; Matt. 20:28; Acts 20:28; Heb. 13:12.

God the Holy Ghost sanctifies us by making Christ and His salvation our property by faith, which cometh by hearing the word of God. We are sanctified through the truth of God's word. God hath called us with a holy calling unto holiness, made us holy brethren, partakers of the heavenly calling. Rom. 15:16; John 15:3; 17:17, 19; 1 Tim. 4:5; 2 Tim. 1:9; 1 Thess. 4:7; Heb. 3:1; 1 Pet. 1:23.

The Holy Ghost makes us holy by the word, the gospel which we can hear, and also by the sacraments, the gospel which we can see.

Christ cleanses us with the washing of water by the word, with Holy Baptism, to be born again of water and the Spirit, by the washing of regeneration and renewing of the Holy Ghost. Eph. 5:26; John 3:5; Titus 3:5.

Christ in the Lord's Supper gives us His body and blood given and shed for the remission of sins. Now, when we believe the Gospel and trust in our Savior Jesus Christ, we have purified our souls in obeying the truth through the Spirit. When people believe this Gospel, God gives them the Holy Ghost, purifying their hearts by faith. 1 Pet. 1:22; Acts 15:9.

Our trials and troubles are to lead us on in the path of holiness. As our earthly fathers correct us, so God chasteneth us for our profit, "that we might be partakers of His holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12:10, 11.

## V.

**For what purpose did God make you a holy nation?**

"That ye should show forth the praises—the virtues—of Him who hath called you out of darkness into His marvelous light. As He which hath called you is holy, so be ye holy in all manner of conversation, for it is written, 'Be ye

holy; for I am holy'." 1 Pet. 1:9, 15, 16; Titus 2:14.

Everything the Christian has and does is to be holy. "In that day shall there be upon the bridles of the horses, 'Holiness unto the Lord!' . . . . Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of the hosts." Zech. 14:20, 21.

Yield your members servants to righteousness unto holiness. For God hath not called us unto uncleanness, but unto holiness. Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. "Put on the new man, which after God is created in righteousness and true holiness." God's command is very plain, "Ye shall be holy, for I the Lord your God am holy." The warning is very pointed, "Without holiness no man shall see the Lord." Rom. 6:19; 1 Thess. 4:7; 2 Cor. 7:1; Eph. 4:24; Heb. 12:14.

## VI.

**How do you prove that you are a holy nation?**

By obedience. Holiness is obedience. "To obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry;" as the Lord told King Saul. 1 Sam. 15:22, 23.

"If ye will obey my voice indeed, and keep my covenant....ye shall be unto me a holy nation." And then the Lord gave the ten commandments. Sanctify yourselves therefore, and be ye holy; for I am the Lord your God. And ye shall keep my statutes, and do them; I am the Lord which sanctify you. The Lord hath made thee His people "that thou shouldest keep all His commandments....that thou mayest be a holy people unto the Lord thy God." Ex. 19:5, 6; Lev. 20:7, 8; Deut. 26:18, 19.

Hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected; thereby we know that we are in Him.

And this is His commandment, That we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment. And he that keepeth His commandments dwelleth in Him, and He in him. 1 John 1:3-5; 3:23, 24.

The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end He may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints. And the

very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 1 Thess. 3:13; 5:23.

Grant that our days, while life shall last,  
In purest holiness be passed,

Be Thou our strength forever;

Grant that our hearts henceforth be free  
From sinful lust and vanity,

Which us from Thee must sever.

Keep Thou

Pure now

From offenses

Heart and senses,

Blessed Spirit,

Let us heavenly life inherit.

Amen.



## **Ye Are a Peculiar People**

1 Pet. 2:9

### **I.**

What is the meaning of peculiar people?

God said to Israel, "The Lord hath brought you forth out of the iron furnace, even out of Egypt, to be unto Him a 'people of inheritance'." Thy God hath chosen thee to be a "special" people, a "peculiar" people unto Himself, above all the nations that are upon the earth.

Likewise are you Christians in the New Testament God's "purchased possession," to be His "peculiar people," or private property procured by purchase for personal possession. Thou shalt worship the Lord, Thy God, and Him only shalt Thou serve. Deut. 4:20; 7:6; 14:2; Ex. 19:5; Eph. 1:14; Matt. 4:10; Is. 42:8.

Christians, are you awake to the unspeakable honor with which you are crowned by God giving you this title?

### **II.**

Why did the Lord make you His peculiar people?

"The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for you were the fewest of all people; but because the Lord loved you."

As the Lord chose His people in the Old Testament, so the Lord chooses His people in

the New Testament; without any merit or worth in you, simply because He loves you, simply according to His grace, or favor. Deut. 7:8; 4:37; John 3:16; Eph. 1:5, 6.

### III.

**How did you become God's peculiar people?**

Our Savior Jesus Christ gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people. Ye are bought with a price, redeemed with the precious blood of Christ. Titus 2:14; 1 Cor. 6:19, 20; 7:23; 1 Pet. 1:19; Acts 20:28; Eph. 1:7; Col. 1:14; Heb. 9:12.

Lord of glory, Thou hast bought us  
 With Thy life-blood as the price,  
 Never grudging for the lost ones  
 That tremendous sacrifice,  
 Give us faith to trust Thee boldly,  
 Hope to stay our souls on Thee,  
 But oh! best of all Thy graces,  
 Give us Thine own charity.

### IV.

**To whom did Christ pay the price to make us God's peculiar people?**

God is love, to be sure; also, God is holy and righteous. As a God of character He could not with a good conscience simply pass over man's wickedness. God is angry with the wicked every day. The wrath of God is revealed from heaven against all ungodliness. The wrath of God

cometh upon the children of disobedience. The wages of sin is death. Ps. 7:11-13; Rom. 1:18, 32; 2:2; 6:23; Eph. 5:6; Col. 3:6; Ezek. 18:20.

In order to save sinners from the wrath of God, God Himself sent His only begotten Son into the world to die for the sins of the world.

Christ offered Himself to God; Christ is the propitiation for our sins; Christ hath loved us, and hath given Himself for us an offering and a sacrifice to God. Jesus delivered us from the wrath to come; we shall be saved from wrath through Him. Heb. 9:14; 1 John 2:2; Eph. 5:2; 1 Thess. 1:10; Rom. 5:9.

God set forth Christ to be a propitiation through faith in His blood, that God might be just and also the justifier of the unjust, who believe in Jesus. If we confess our sins, God is faithful and just to forgive us our sins. Rom. 3:24-26; 1 John 1:9.

## V.

**For whom did Christ pay the ransom to make them  
God's peculiar people?**

The Son of man came to give His life a ransom for many. The one mediator between God and men, the man Christ Jesus, gave Himself a ransom for all. He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. Matt. 20:28; 1 Tim. 2:6; 1 John 2:2.

## VI.

**How do men become God's peculiar people?**

Christ Jesus, the one mediator between God and men, who gave Himself a ransom for all, will have all men to be saved, and to come to the knowledge of the truth, to be testified in due time, whereunto I am ordained a preacher. 1 Tim. 2:3-7. When the preacher preaches that Christ has bought us, and when we believe that word of God, then we become Christ's purchased possessions, His peculiar people. He that believeth and is baptized shall be saved.

## VII.

**Why do some people not become God's peculiar people?**

Though the Lord bought them, they deny the Lord that bought them, and bring upon themselves swift destruction. Ye do always resist the Holy Ghost. How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but ye would not. 2 Pet. 2:1; Acts 7:51; Matt. 23:37.

## VIII.

**From what did Christ buy you to be His peculiar people?**

1. Christ hath redeemed us from the curse of the law, being made a curse for us, for it is written: Cursed is everyone that hangeth on a

tree. The blood of Jesus Christ, His Son, cleanseth us from all sin. Gal. 3:13; 1 John 1:7; 1 Pet. 1:18, 19.

2. Christ hath abolished death, and hath brought life and immortality to light. Christ took part of flesh and blood that He might be able to die; that through death He might be able to destroy him that hath the power of death that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage, in slavery of the fear of death. 2 Tim. 1:10; Heb. 2:14, 15.

3. For this purpose the Son of God was manifested that He might destroy the works of the devil. 1 John 3:8. God freed us from the iron furnace of the slavery of Satan, as He freed Israel from the iron furnace of the slavery of Pharaoh in Egypt.

## IX.

**For what purpose did God make you His peculiar people?**

Ye are a peculiar people that ye should show forth the praises—the virtues—of Him who hath called you out of darkness into His marvelous light. Ye are God's purchased possession unto the praise of His glory. Christ made us His peculiar people, zealous of good works.

Christ died for all, that they which live, should not henceforth live unto themselves, but unto Him which died for them, and rose again.

Ye are bought with a price; be not ye the servants of men.

Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him. 1 Pet. 2:9, 10; Eph. 1:4, 14; 2:10; 6:6, 7; Titus 2:14; 1 Cor. 7:23; 6:20; 10:31; 2 Cor. 5:15; Rom. 14:7, 8; Col. 3:17.

## X.

How do you show that you are God's peculiar people?

"The Lord hath avouched thee this day to be His peculiar people that thou shouldest keep all His commandments. If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people. If ye walk in my statutes, and keep my commandments, and do them....I will be your God, and ye shall be my people." Deut. 26:18; Ex. 19:5; Lev. 26:3, 12. "Be ye not unequally yoked together with unbelievers; for what....agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among

them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:14-18.

Wordsworth's words are words of worth:

The prayers I make will then be sweet indeed  
 If Thou the spirit give by which I pray:  
 My unassisted heart is barren clay,  
 That of its native self can nothing feed:  
 Of good and pious works Thou art the seed,  
 That quickens only where Thou sayst it may:  
 Unless Thou show to us Thine own true way  
 No man can find it: Father! Thou must lead.  
 Do Thou, then, breathe those thoughts into my mind  
 By which such virtue may in me be bred  
 That in Thy holy footsteps I may tread;  
 The fetters of my tongue do Thou unbind,  
 That I may have the power to sing of Thee,  
 And sound Thy praises everlastingly.

## We are Pilgrims

1 Pet. 2:11-17

I'm but a stranger here,  
Heaven is my home;  
Earth is a desert drear,  
Heaven is my home;  
Danger and sorrow stand  
Round me on every hand;  
Heaven is my Fatherland,  
Heaven is my home.

What though the tempest rage?  
Heaven is my home;  
Short is my pilgrimage,  
Heaven is my home;  
And time's wild wintry blast  
Soon shall be overpast;  
I shall reach home at last,  
Heaven is my home.

There at my Savior's side,  
Heaven is my home;  
I shall be glorified,  
Heaven is my home;  
There are the good and blest,  
Those I love most and best;  
And there I, too, shall rest,  
Heaven is my home.

“Wide is the gate, and broad is the way, that  
leadeth to destruction, and many there be which  
go in thereat. Strait is the gate, and narrow



is the way, which leadeth unto life, and few there be that find it. Enter ye in at the strait gate!" Matt. 7:13, 14.

This truth of Christ, that all men are travelers, is brought home to us at New Year, when men generally, even in the rush of time, pause to look back and to look forward.

Some men are travelers on the broad way to destruction. Christians are travelers on the narrow way to life. Peter calls them "pilgrims," pilgrims to the Holy Land. They have here no continuing city, but they seek one to come. Heb. 13:14.

Since God through Luther made the Christians free, they are no longer compelled to go on pilgrimage to Lourdes, Canterbury, Compostella, Einsiedeln, Rome, Palestine. Now they are pilgrims only to the heavenly Jerusalem. They do not go compelled by some priest as a punishment for sin, they go cheerfully, eagerly, homeward bound.

Jerusalem, thou city fair and high,  
Would God I were in thee!  
My longing heart fain, fain to thee would fly,  
It will not stay with me;  
Far over vale and mountain,  
Far over field and plain,  
It hastens to seek its Fountain  
And quit this world of pain.

In this world of pain, the Christians are transient guests in a hotel, campers in a tent,

and "nightly pitch their moving tent a day's march nearer home." They carry a suitcase or, at most, a trunk. "Having food and raiment, let us be therewith content, for we brought nothing into the world; and it is certain we shall carry nothing out."

The poet sings, "As we journey through life, let us live by the way." By all means; but that does not mean in dress suits at banquets, much less in dens and dives. The tour is personally conducted by God, and so we are not masters of our time and taste; we must not loiter by the way nor dawdle away our time, we must get through on schedule time. Time flies, and we must redeem the time, make the most of it and of our opportunities. This is the trip of our life. We shall never pass this way again and each New Year's day is a milestone on this journey.

Christ is the way, and as we travel this way on our pilgrim's progress we are to follow certain traveling directions given by the Holy Ghost.

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evil doers, they may by your good works, which they behold, glorify God. Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the con-

versation of the wives; while they behold your chaste conversation coupled with fear." 1 Pet. 2:11; 3:5.

Being strangers in a strange land, we must behave ourselves. Strangers are always eyed with suspicion by the natives, who easily take offense. We, therefore, must walk circumspectly. With the slightest provocation, and sometimes without any provocation, the natives will speak evil of us outlandish strangers. There is only one approved method of successfully meeting the slander, and that is God's own method—do not stop to parley and argue, but say nothing, and do good. We must by no means do any wrong, we must abstain from fleshly lusts, which war against the soul. We must have our conversation honest among the Gentiles, that they may by our good works, which they shall behold, glorify God in the day of visitation. The Gentiles may not understand our spoken speech, our doctrine, but they will understand quite readily our elementary international sign language of our behavior. The dullest dullards can understand the language of love in action.

Natives resent the criticism of strangers and resist changes attempted by foreigners. Therefore the apostle says to the Christians: "Submit yourselves to every ordinance of man for the Lord's sake.... For so is the will of God, that with well doing ye may put to silence the igno-

rance of foolish men; as free, and not using your liberty for a cloak of maliciousness, but as the servants of God."

St. Peter, futhermore, bids the Christians as strangers and pilgrims to "honor all men." This is quite important, though often neglected. The Jews of old despised all others as Gentiles; the Greeks of old despised all others as barbarians; the Mohammedans despise all others as curs; in our day travelers are often proud and haughty and despise and insult the people among whom they travel. Your true Britisher looks upon others as the "lesser breeds," as Kipling calls them in his famous "Recessional." Your genuine Yankee traveler usually lets the eagle scream when abroad and flaunts his boasted superiority in the face of others, and thus incurs their hatred. With all his hard shell, even a turtle will feel contempt, according to the proverb.

Not so the Christian; he honors all men, he is careful of the feelings of others. If the Christian knows himself superior to others, he uses his superiority not to trample down the others still lower, but to lift them up to his own level. The Christian is always the Good Samaritan, in bodily, mental, moral, and spiritual affairs.

The Pharisee despised others, thought himself better than the publican in the Temple, though Christ said the publican was justified

rather than the Pharisee. Many a church member despises those who are not church members, and by that very fact proves that he is really worse. A real Christian is indeed much better than others, but he knows that he was by nature the child of wrath, even as others, yes, the chief of sinners, as St. Paul calls himself. If now he is a better man than the sinner, he is such not by his efforts, but only by the pure grace of God; therefore the Christian cannot be proud of himself and despise others, but he humbles himself deeply before God and is heartily thankful to Him for His loving help, and in the same spirit he will lovingly take pity on the sinner and earnestly try to help him, for out of that child of the devil, possibly, a child of God may be made, as was the case with his own self.

Another traveling direction for the Christian pilgrim through this world is, "Love the brotherhood." At the tomb of Christ in Jerusalem Roman Catholic Christians and Greek Catholic Christians and Armenian Christians often engaged in bloody fights, and the Turkish authorities often had to place soldiers on guard to keep those Christians from fighting one another. Think of the disgrace to Christ! All can see the same scandal in our day in the way Christian Churches slander each other; in the way Christian congregations wash their dirty linen in the public law courts; in the way individual Chris-

tians engage in ambitious rivalry for honors and offices. Among the early Christians love was their outstanding trait—they sold even their property in order to relieve their poor brethren and spent enormous sums to buy fellow Christians out of slavery. "How these Christians love each other!" was the admiring cry of the heathen. The love of the Christians made an impression where their preaching left the heathen cold. Let it be so again among us!

On a journey we must needs leave undone many a thing, but whatever else we may neglect, we must not omit to "fear God," to worship Him. Even on a hurried trip we must take time to pray to God, and to study His saving Gospel, and to attend public worship. The weight of the great British empire never weighed so heavily on Gladstone but what he could shake it off and go to church every Sunday, and go twice every Sunday. President Grant made a pleasure trip around the world, but he refused the invitation of the French Government to attend a horse race on Sunday.

No matter how much the trip may cost, we must skimp somewhere to have money ready for God's work. A certain widow gave two mites—all the living she had. The Savior Himself holds her up for our admiration—and imitation. Ann Ess, a hard working girl, just sent \$117.50 for ministerial students. "I'll start on another one

when I get back from my trip—\$1.00 a week." Hard? Guess again! "The more I give, the more I like to give."

No matter how tired, we must take time and strength to do some personal work in the field white unto harvest when the laborers are few, so very few. Postmaster General John Wanamaker traveled every week from Washington to Philadelphia to teach his Sunday school class. A baker worked Saturday, all day and all night, and then played the organ in the Sunday school, taught a class, attended the service, counted the collection, came back to church at night, attended the meeting of the church council, and "then to bed," as Pepys would say. Did he complain? You don't know Fred Arr, he enjoyed it—for years! Charles Dee moved to a place where he did not find his church. He worked among his neighbors till a church was called into being. And that has been done in many a place.

"As we journey through life, let us live by the way," sings the poet, but the realist adds most prosaically, "If we'd live through the journey, we must work by the way." As the apprentices of old worked in a place to make a little money in order to journey to the next city, so must we work to meet our expenses for the journey through life. And here we'll be thrown among all kinds of employers, pleasant and un-

pleasant. Unlike the chameleon, which changes color according to the surroundings, the Christian servant is "semper idem," always the same; always pleasant, agreeable, cheerful, obliging, whether the employer be good and gentle or whether he be froward.

It is the Christian workman's Christian business to be patient under unjust treatment; he is called to be a Christian for this very purpose, and for this very purpose Christ left us an example, that we should follow His steps. When He was reviled, He reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously.

Like Abraham, we sojourn as in a strange land, dwelling in tabernacles, for we have no continuing city, but we seek one to come, a city which hath foundations, whose architect and builder is God. In that city of the living God, the heavenly Jerusalem, is the Father's house, in which there are many mansions, where Christ is gone to prepare a place for us. While we plod through the desert of this sinful world to the land of promise, our conversation, our citizenship is in heaven. Heb. 11:9, 10, 16; 13:14; John 14:2; Phil. 3:20.

We mean more than the poet means when we say what the poet says:

My heart's in the Highlands,  
My heart is not here.



And so we often sing:

The Homeland, O the Homeland! The land of the  
• freeborn!

There's no night in the Homeland but aye the cloud-  
less morn.

I'm sighing for the Homeland, my heart is aching  
here;

There's no pain in the Homeland, to which I'm  
drawing near.

My Lord is in the Homeland, with angels bright  
and fair;

There's no sin in the Homeland, and no temptation  
there;

The music of the Homeland is ringing in my ears;  
And when I think of the Homeland, my eyes are  
filled with tears.

My loved ones in the Homeland are waiting me to  
come,

Where neither death nor sorrow invades their holy  
home.

Oh, dear, dear native country! O rest and peace  
above!

Christ, bring us all to the Homeland of Thy redeem-  
ing love.

## **Good Stewards**

1 Pet. 4:10, 11

### **I.**

**You are stewards**

God calls us stewards, and so we are stewards. The Father has created us, the Son has redeemed us, the Spirit has sanctified us, and so we are bound to God with a triple cord. We belong to Him, and all we have belongs to Him. We are not owners of our private property, but stewards of God's property.

We possess our things as if we possessed them not. 1 Cor. 7:30. What a revolution this truth would bring about if it were heartily believed!

Do you think yourself a self-made man? God quietly asks, "What hast thou, that thou didst not receive? Now, if thou didst receive it, why dost thou glory, as if thou hadst not received it?" 1 Cor. 4:7.

The wealth of earth, of sky, of sea,  
The gold, the silver, sparkling gem,  
The waving corn, the bending tree,  
Are Thine; to us Thou lendest them.

### **II.**

**You are the Stewards of God**

What an honor! Bismarck was proud to put his titanic abilities into the service of his King

William, and many able Americans are eager to serve under the President as Cabinet officers or Ambassadors, and some are very willing to spend private money to serve in public office. What is all this earthly honor to the honor of the Christian who serves under the Lord of lords and King of kings?

### III.

**"Every man hath received the gift"**

Every man, woman, and child is a steward. Some say they are nothing, have nothing, can do nothing, and think it modesty; it is dishonesty. Every man hath received the gift!

Here is universal responsibility; the greatest are not above it, and the weakest are not beneath it. Here is universal usefulness; every one is to be useful, man and woman, old and young, poet and peasant, priest and professor, prince and pauper.

"Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness." Rom. 12:6-8.

You are the steward of money—what are you doing with it? You are the steward of time

—how do you spend it? You are the steward of health—how do you use it? You are the steward of a pen—what do you write? You are the steward of a voice—what do you speak or sing? You are the steward of influence—what is your influence? You are the steward of office—how do you conduct it? You are the steward of children—how do you train them? You are the steward at least of a crust of bread and cup of cold water—how do you use them? Matt. 24:42, 51.

#### IV.

**“As every man hath received the gift, even so minister the same”**

There is the degree of service, the intensity of work, the proportion of effort. The measure of God's gift is to be the measure of your service; no more, no less. That is the standard by which you will be measured, that the scales on which you will be weighed. Your neighbor is not to set the fashion for you, God has set the pace for you. “If any man minister, let him do it as of the ability which God giveth.” V. 11.

#### V.

**You are stewards of God for the good of man**

“As every man hath received the gift, even so minister the same one to another.” There is the true Christian Socialism; friendly co-operation, not fierce and deadly competition; construction, not destruction. “The manifestation

of the Spirit is given to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit, etc., that the members should have the same care one for another." 1 Cor. 12:4-31. Our text says, "If any man speak, let him speak as the oracles of God." V. 11. God's will is to rule all; God's will is in the Bible; study the Bible to follow the Bible.

Job was a good steward. "I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me; my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor, and the cause which I knew not I searched out and I brake the jaws of the wicked, and plucked the spoil out of his teeth." 29:12-17. This is a surprise. We usually think of Job as patient, but, "beware the fury of a patient man." Patient Job also had what Charles Kingsley delighted to call "muscular Christianity." Yes, the Christian is a red-blooded, two-fisted fighter and leads the "strenuous life."

A life of active love

O teach us, Lord, to live;

That we, who freely have received,

May also freely give.

## VI.

**You must give an account**

You are stewards of God, and you must "give account to Him that is ready to judge the quick and the dead." V. 5. Daniel Webster said the greatest thought that ever entered his mind was that he had to give an account to God. Let this great thought rule your mind; that will help you to be scrupulously honest and extremely conscientious in all your doings.

Have you been an unjust steward, wasting God's goods? God will call and say, give an account of thy stewardship; for thou mayest be no longer steward. He that is unjust in the least is unjust also in much. Cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth. Luke 16:1-12; 19:11-27; Matt. 25:14-30.

## VII.

**You must give an account shortly**

No matter how far off the Judgment Day may be, for you personally "the end of all things is at hand." No matter how many years you may live, time flies, and your life fleeth as it were a shadow, and it is soon cut off.

## VIII.

**You have no time to waste**

For you personally "the end of all things is at hand; be ye therefore sober and watch unto

prayer." V. 7. "Work while it is day, the night cometh, when no man can work." John 9:4.

Toiling early in the morning,  
Catching moments through the day,  
Nothing small or lowly scorning,  
So along our path we stray;  
Gathering gladly  
Free-will offerings by the way.

### IX.

You are to glorify God

You are to be good stewards "that God in all things may be glorified through Jesus Christ." V. 11. When you take God's property to glorify yourself, you rob God, you are a defaulter, you are guilty of a breach of trust, you will be punished. Nebuchadnezzar strutted around proudly boasting, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" Then God drove him to live among the beasts of the field and to eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws. Dan. 4:30-33.

Rather be faithful stewards even with your two talents, and you shall have the Lord's reward: "Well done, good and faithful servant; thou hast been faithful over few things, I will make thee a ruler over many things; enter thou into the joy of thy Lord." Be good stewards

even of your crust of bread and cup of cold water, and you shall hear the Lord's greeting: "Come, ye blessed of my Father, inherit the kingdom prepared for you!" Matt. 25:21-34. Be faithful stewards even with your two mites, as the poor widow, and you shall have the Lord's glorious praise: "This poor widow hath cast in more than they all." Luke 21:1-4. Be good stewards and do all you can do, and you shall have the Lord's testimonial: "She hath done what she could." Mark 14:1-9.

We give Thee but Thine own,  
Whate'er the gift may be;  
All that we have is Thine alone,  
A trust, O Lord, from Thee.

May we Thy bounties thus  
As stewards true receive,  
And gladly, as Thou blessest us,  
To Thee our firstfruits give.

And we believe Thy word,  
Though dim our faith may be,  
Whate'er for Thine we do, O Lord,  
We do it unto Thee.



## **We are Partakers of Christ's Sufferings**

**1 Pet. 4:13**

### **I.**

When a man is punished for murder, theft, or for any other crime, he suffers as an evil-doer; he is not a partaker of Christ's sufferings. 1 Pet. 4:15.

When a glutton eats himself into apoplexy and a girl dances herself into consumption, they do not suffer as Christians, they are not partakers of Christ's sufferings.

When your peppery temper and biting tongue and vaulting ambition and selfish nature get you into trouble, you do not suffer as a Christian, you are not a partaker of Christ's sufferings.

When a drunkard's family suffers from his neglect and brutality, it suffers innocently, indeed, but that is not suffering as a Christian, for Christian principles, and they are not partakers of Christ's sufferings.

### **II.**

When Christ, who did no wrong and in whose mouth no guile was found, who preached the Word of God and did the works of God—when Christ was persecuted and scourged and crucified for this, He suffered as a Christian, for His Christian principles.

When John the Baptist rebuked the adulterous King Herod and was clapped in prison and lost his head, he suffered as a Christian, for his Christian principles. 1 Pet. 2:21-24; 3:18.

When Stephen and Paul and the early Christians in bloody Roman persecutions suffered for the Gospel, they suffered as Christians, they were partakers of Christ's sufferings.

When Luther was persecuted and reviled as a heretic and outlaw, he suffered as a Christian, was a partaker of Christ's sufferings, as were all the Protestants in those days who were faithful to the Gospel.

When Gustavus Adolphus leaped into the breach to help the persecuted German Lutherans in the Thirty Years' War and lost his heroic life on the bloody field of Luetzen, he suffered as a Christian, was a partaker of Christ's sufferings.

When Paul Gerhardt was forced out of his Berlin pulpit for his Lutheran convictions, conscience, and courage, he suffered as a Christian, was a partaker of Christ's sufferings.

When the missionaries and the native Christians were persecuted and put to death during the Boxer Rebellion some years ago in China, they suffered as Christians, were partakers of Christ's sufferings.

When a minister fearlessly preaches the Gospel and wants his congregation to practice it in earnest and then becomes unpopular, is slandered

and persecuted, he suffers as a Christian, is a partaker of Christ's sufferings.

When a clerk refuses to lie and cheat for his employer and loses his position and suffers want, he suffers as a Christian, for Christ's sake.

When a woman goes to Church, and receives the Lord's Supper, and prays, and reads the Bible, and for this reason is abused by a godless husband, she suffers as a Christian, for Christ's sake, for her Christian principles.

### III.

When these things come upon us, are we to be surprised, dazed, stunned? Are we to grieve, to fret, to wail and lament, to curse God and die? "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened to you." It isn't strange at all; on the contrary, it is quite natural, nay, necessary; it cannot be otherwise. The sailor looks for storms and rough seas; the soldier expects long marches, fighting, bullets, wounds, and death; and so the Christian expects these fiery trials, they belong to his Christian progress and warfare; for the servant is not above his Master. We have been forewarned and thus forearmed. "If they do these things in a green tree, what shall be done in the dry?" Matt. 10:16-39; Luke 23:31. "Even hereunto were ye called; because Christ also suffered for us, leaving us an example that ye should follow His steps." In the

midst of His suffering, Christ kept right on silently and patiently doing good; wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well-doing as unto a faithful Creator. 1 Pet. 2:19-23; 4:12-19.

#### IV.

The Christian expects the fiery trial, but he does not await it as his doom, as a dreadful calamity. Peter cheers us up: "Be not ashamed; but rejoice! Happy are ye! Glorify God on this behalf!" 1 Pet. 4:14-19.

In that spirit Luther said: "I will go, even if there were as many devils in Worms as there are tiles on the roofs." In that spirit the Protestant John Ardly replied to the threats of the cruel Catholic Bishop Bonner of London: "If I had as many lives as there are hairs on my head, I would lose them all in the fire before I would lose Christ."

#### V.

These fiery trials are to benefit us. As fire does not injure the gold, but burns out all the impurities and refines the gold, so these fiery trials do not injure our Christianity, but they burn out sinful habits and vices and thus purify our Christianity. Again, as fire tempers steel to make it more valuable, so these fiery trials test and temper our Christian virtues and make them

more reliable in actual warfare, as drilling and sham battles prepare soldiers for actual warfare.

"As Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin, that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God."

"If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you." 1 Pet. 4:1, 2. When we are treated like Christ for being like Christ, we may be sure we are like Christ, and so we have a sure proof that we are Christians, and so our fiery trials are another benefit to us.

## VI.

"Rejoice, inasmuch as ye are partakers of Christ's sufferings." When the British soldiers were discouraged by the defeats under General Sir Redvers Buller in the Boer War, they rejoiced and plucked up courage on hearing Lord Roberts and Herbert Kitchener were coming to lead them; they counted it an honor to fight under them and with them, these heroes. So we rejoice and count it an honor to be partakers of Christ's sufferings, to be His companions in arms, fellow-laborers together with Him.

Beaten for preaching Christ, the apostles departed from the presence of the council, rejoicing that they were counted worthy to suffer

shame for His name. Acts 5:40, 41. Paul suffered the loss of all things and counted them but dung to know the fellowship of Christ's sufferings. Phil. 3:7-10. Burned at the stake, Polycarp rejoiced: "I praise Thee, O God, that Thou hast counted me worthy of this day and hour, to be one of the number of Thy witnesses, and to partake of the cup of Christ."

## VII.

Listen to Christ: "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely, for My sake. Rejoice and be exceeding glad; for great is your reward in heaven." Matt. 5:10-12.

Listen to Paul: If we suffer with Christ, we shall also be glorified together with Christ, and we shall also reign with Him. Rom. 8:17, 18; 2 Tim. 2:12; 2 Cor. 1:7; 4:10.

Listen to Peter: "Rejoice, inasmuch as ye are partakers of Christ's sufferings, that, when His glory shall be revealed, ye may be glad also with exceeding joy." 1 Pet. 4:13; 5:4. Peter was a witness of the sufferings of Christ and also a partaker of the glory that shall be revealed.

Listen to James: "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life." Jas. 1:12.

Listen to the Benediction and Doxology:  
"The God of all grace, who hath called us unto  
His eternal glory by Christ Jesus, after that ye  
have suffered a while, make you perfect, stablish,  
strengthen, settle you. To Him be glory and  
dominion forever and ever! Amen." 1 Pet.  
5:10, 11; 1:3-9.

Jesus, I my cross have taken,  
All to leave, and follow Thee;  
Destitute, despised, forsaken,  
Thou from hence my All shalt be.  
Perish every fond ambition,  
All I've sought, or hoped, or known;  
Yet how rich is my condition!  
God and heaven are still my own.

## **Kings**

**Rev. 1:5, 6; 5:10**

Anoint them kings; aye kingly kings, O Lord,  
Anoint them with the Spirit of Thy Son.  
Theirs not a jeweled crown, a bloodstained sword;  
Theirs, by sweet love, a kingdom won.

### **I.**

#### **What were you?**

By nature you were "sold under sin"; in "the power of darkness, of the devil"; you had the "spirit of bondage," of slavery; sin and death reigned over you; you had the carnal mind, which is enmity against God, the friendship of the world is enmity with God; the slaves of sin, you yielded your members servants to uncleanness and to iniquity unto iniquity; and the end of these things is death. Rom. 5:14, 17, 21; 6:19, 20; 7:14; 8:7, 15; Gal. 5:1; Col. 1:21; Heb. 2:14, 15; Jas. 4:4; Ps. 2. Christ would win the Jews, but He had to say, "Ye would not." Stephen said, "Ye do always resist the Holy Ghost." Paul had the same experience. Matt. 23:37; Acts 7:51, 52; 13:46; 18:6; 22:22; 28:25, 28.

### **II.**

#### **Who made you kings?**

You did not get to be kings by inheritance, as Solomon got his kingdom from his father



David. You did not get to be kings by conquest, as Mahomet and Napoleon carved out a kingdom and a crown by the sword. You did not get to be kings by election, for having done the state some service. Nothing of all this! Jesus Christ hath made us kings unto God. Rev. 1:5; 5:9. Christ is the Warwick, the Kingmaker. In the deepest and fullest sense of the word, ye are kings "by the grace of God."

## III.

**Whom did Christ make kings?**

All that will be saved—"out of every kindred, and tongue, and people, and nation." Rev. 5:9, 10.

## IV.

**Why did Christ make you kings?**

He loved us, and hath made us kings. Rev. 1:5, 6.

## V.

**How did Christ make you kings?**

Christ was slain and redeemed us to God by His blood; He washed us from our sins in His own blood, and made us kings "by the Spirit of God." By the preaching of the Gospel He made us believers, children of God and kings. Rev. 1:5; 5:9, 10; 1 Cor. 6:9-11; Col. 1:13, 14; Eph. 2:17-22; Rom. 10:14-17; 1 Pet. 1:23-25; 2:9.

## VI.

**What is the Christian's Kingdom?****1. The Kingdom of Power**

God said: "Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1:28-30.

The Christians are the ones that really own the world. "All things are yours; whether... the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's." 1 Cor. 3:21-23.

The Christians are the ones that really own the world, and it is only for their sakes that God keeps the world running, and the rest have to thank us for their very existence, as we see from the pleading of Abraham with God for Sodom and Gomorrah. Gen. 18:23-32.

The Christians are the ones that really own the world; they are the ones that enjoy it, rejoice over it, thank God for it. Ps. 19:1-6; Rom. 1:19, 20.

The Christians are the ones that really own the world, for they are "they that use this world, as not abusing it; for the fashion of this world passeth away." 1 Cor. 7:31. The others abuse the world.

The Christians are the ones that really own the world. When Luther opened the Bible and thus opened the way to the God of grace, he at

the same time opened the way to the God of nature. Since the Reformation of Luther natural sciences have made wonderful progress and have made man more than ever before the lord of creation, having dominion over earth, sea, and sky.

## 2. The Kingdom of Grace

The Christian's kingdom is not of the sword of steel, but of the Sword of the Spirit; a kingdom of truth, coming through the Word of Truth; not here, not there—within you; not meat and drink, but righteousness, and peace, and joy in the Holy Ghost; not in word, but in power. John 18:36; Luke 17:21; Rom. 14:17, 18; 1 Cor. 4:20; Matt. 6:33; 5:3.

Christ hath made you kings—then be kings; be kingly, royal, regal; be lofty, gallant, grand, heroic, generous, liberal; not boorish, churlish, knavish, mean, petty, sordid, craven, cowardly. Kings live at court—then be courtly, courteous, show courtesy. Christ hath made you kings—walk worthy of God, who hath called you unto His kingdom and glory. 1 Thess. 2:12; 2 Thess. 1:5.

Chester A. Arthur was a New York politician and carried on as such, and his friends treated him as such. But when on Garfield's death he became President of the United States, he bore himself as such, and forced his friends to treat him as such. Shakespeare tells us the same of

Prince Hal of England, and history tells us the same of the Roman Emperor Titus. When Louis XVI and his queen were beheaded in the French Revolution, their young son was taken by evil men and taught to say and do evil things, but sometimes the boy would cry out in anguish, "I can't say it, I can't do it, for I was born to be a king!" God asks the same of you.

Christ hath made you kings, and ye shall reign on earth. Paul says: "I would to God that ye would reign." Rev. 5:10; 1 Cor. 4:8. Rule yourselves, your passions, your appetites, your lusts, your heart, your temper, your tongue. Sin shall not have dominion over you; rather kill the deeds of the body, and instead let the peace of God rule in your hearts. If thy right eye or hand offend thee—lead thee to sin—pluck it out, or cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. He that is slow to anger is better than the mighty; and he that ruleth his own spirit than he that taketh a city. Rom. 5:8, 13; Col. 3:5, 15; Matt. 5:29, 30; 18:6-11; Prov. 25:28; 16:32; 19:11.

Christ hath made you kings—as kings keep order within your borders. If you are to judge the world and angels, go not to law with a brother before unbelievers, but settle all things among yourselves as brethren. Christ hath made you kings—as kings keep your kingdom safe, and

deport all undesirable characters and seditious citizens and revolutionists and anarchists. With the keys of the kingdom of heaven remit the sins of the penitent, and retain the sins of the impenitent, let him be unto thee as a heathen man and a publican. Matt. 16:19; 18:15-17; Rom. 16:17; 1 Cor. 5; 6:1-8; 2 Thess. 3:6-14.

Christ hath made you kings—as kings defend your kingdom against the attacks of Satan going about seeking whom he may devour; him resist steadfast in the faith. 1 Pet. 5:8; Eph. 6:10-18. And defend your kingdom against the poisonous propaganda of the secret service men of the enemy. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves; avoid them. Matt. 7:15; 16:6; Rom. 16:17; 2 Tim. 2:16, 17, 23; Titus 3:9, 10; Phil. 3:2; Col. 2:8.

Christ hath made you kings—as kings extend your kingdom by the Gospel of the Kingdom. Take the Sword of the Spirit, which is the Word of God, which liveth and abideth forever, and go into all the world and make disciples of all nations by baptizing them into the name of God the Father, Son, and Holy Ghost. Luke 9:60; 4:43; 8:1; 16:16; 9:2; Matt. 4:23; 9:35; 24:14; 2 Cor. 10:3-6.

### 3. The Kingdom of Glory

Having been good kings of the Kingdom of Grace on earth, you will be kings of the King-

dom of Glory in heaven. Christ says: "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom." True, you must "through much tribulation enter into the kingdom of God," but Christ says: "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Rejoice, and be exceeding glad, for great is your reward in heaven."

They suffer with their Lord below,  
They reign with Him above,  
Their profit and their joy to know  
The mystery of His love.

Christ says: "I appoint unto you a kingdom, as My Father hath appointed unto Me; that ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel." And we shall say: "In Thy presence is fulness of joy; at Thy right hand there are pleasures forevermore."

There we shall with Thee remain,  
Partners of Thy endless reign;  
There Thy face unclouded see,  
Find our heaven of heavens in Thee.

And so I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. And so I have a desire to depart and to be with Christ. For henceforth there is laid up for me a crown of righteousness, and the Lord shall deliver me

from every evil work, and will preserve me unto His heavenly kingdom; to whom be glory forever and ever. Amen. Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever. Amen. Luke 12:32; 13:29; 22:28-30; 1 Cor. 6:2, 3; Matt. 5:10-12; 19:27-29; Acts 14:22; Rom. 8:18; Phil. 1:23; 2 Tim. 2:12; 4:8, 18; Rev. 3:21; 2:26, 27; 1:5, 6.

Glory be to Him who loved us,  
Washed us from each spot and stain;  
Glory be to Him who bought us,  
Made us kings with Him to reign!  
Glory, glory,  
To the Lamb that once was slain!

## **O Ye of Little Faith!**

That is the title Christ at different times gave His disciples; though hardly a title of honor, it is yet a title of love. By it Christ lovingly chides them and earnestly tries to help them improve in some points.

### **I.**

**O ye of little faith!**

**Matt. 6:30; 16:8; Luke 12:28**

Thus Christ rebukes you when you worry. "What shall we eat? What shall we drink? Wherewithal shall we be clothed?"

1. This is heathenish. So, why worry?

2. It is useless. "Which of you by worrying can add one inch to his stature?" So, why worry?

3. It is harmful to yourselves. Worrying about tomorrow in addition to bearing the burden of today is too much for one day. "Sufficient unto the day is the evil thereof." So, why worry?

4. It is insulting your heavenly Father. He gave you life, will He not give the meat needed to sustain life? He gave you the body, will He not give clothing to keep the body warm?

What do you make of your heavenly Father by worrying? You accuse Him of treating His own children worse than animals. You see He feeds the fowls of the air, and you worry He'll



not feed you! How mean! Mean to your Father and mean to your own selves! "Are ye not much better than they?"

You see He clothes the lilies of the field better than Solomon in all his glory, and then you worry He'll not clothe you! Do you think you are less than grass? Do you think your Father thinks you are less than grass? See what you make of yourselves and of your heavenly Father!

Is your heavenly Father ignorant? "Your heavenly Father knoweth that ye have need of all things." Or is your heavenly Father worse than an infidel, that He will not provide for His own children? 1 Tim. 5:8. See how insulting you are?

But we need food and clothing! Certainly; and you shall certainly get them. How? Christ says: "Take no thought, don't worry, but seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

Seek first to be a better Christian, and seek to gain others for Christ; seek to be diligent in your work, be thrifty and frugal, and then food and clothing will be added as a by-product.

"O ye of little faith," did not Christ multiply the five loaves and two fishes and feed five thousand people, not counting women and children, and twelve baskets full of fragments? Matt. 14:19; 15:38; 16:8.

"The Lord is my shepherd, I shall not want." Faith in the heavenly Father is the real faith cure, it cures your killing worries and gives you rest. And so we pray, "Lord, I believe; help Thou mine unbelief! Increase our faith!" Mark 9:24; Luke 17:5.

## II.

### O ye of little faith!

**Matt. 8:26; 14:31; Luke 8:25; Mark 4:40**

Thus Christ rebukes you for your fearfulness. Behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves; but He was asleep. And His disciples came to Him, and awoke Him, saying, "Lord, save us; we perish!" Perish—with Christ in the ship! That is insulting distrust. The ship may be hurled from the crest of the wave into the trough of the sea and be out of sight, but Christ is in the ship!

Christ rebuked the winds and the sea; and there was a great calm. He rebuked His disciples by asking sharply, "Where is your faith?"

The men marveled, saying, "What manner of man is this, that even the winds and the sea obey Him?"

Though the Lord had bidden him to walk on the sea, Peter was afraid when he saw the wind boisterous, and began to sink. Christ rebuked him, "O thou of little faith, wherefore didst

thou doubt?" The people said, "Of a truth, Thou art the Son of God." Why fear and doubt when He bids us do a thing?

God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. The Lord of hosts is with us; the God of Jacob is our refuge. Ps. 46.

That same Christ says to you, "Where two or three are gathered together in my name, there am I in the midst of them. . . . Lo, I am with you always, even unto the end of the world." And if God be for us, who can be against us? Though a host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident. Yea, though I walk through the valley of the shadow of death, I will fear no evil.

Faith in God is the cure of fear. And so we pray, "Lord I believe, help Thou mine unbelief. Increase our faith!"

If God Himself before me,  
I may a host defy,  
For when I pray, before me  
My foes confounded fly.  
If Christ, my Head and Master,  
Befriend me from above,  
What foe or what disaster  
Can drive me from His love?

## III.

**O faithless and perverse generation!**

**Matt. 17:17, 20; Luke 17:5, 6; 21:21; Mark 9:24**

Thus Christ rebukes His disciples for their incompetence after years of training.

Why were they powerless to help the poor boy? "Because of your unbelief."

"Have faith in God. If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you."

"But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A doubleminded man is unstable in all his ways." Jas. 1:6-8.

Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God, and overcometh the world. 1 John 4:15; 5:4, 5.

"Without me ye can do nothing," says Christ, but "My strength is made perfect in weakness," and then we say with Paul, "I can do all things through Christ which strengtheneth me." John 15:5; 2 Cor. 12:9; Phil. 4:13; Rom. 8:37.

Faith is a dynamo. Without faith it is impossible to please God. By faith the elders obtained a good report. By faith Noah overcame the scoff of a world, built the ark, and was

saved. By faith Abraham left home and went out, not knowing whither he went, and became the father of a great nation. By faith Moses left the honors and pleasures of the court of Egypt and chose rather to suffer affliction with the enslaved Israelites.

Christ says, "In the world ye shall have tribulation, but be of good cheer; I have overcome the world." John 16:33. How did Christ do it? By faith!

By faith, instead of the joy that was set before Him, Christ endured the cross, despising the shame. Heb. 12:2.

By faith in Christ, Paul not only "removed mountains," but also "turned the world upside down," as the Thessalonian enemies charged. Acts 17:6.

By faith in Christ the early Christian overcame the Roman world.

By faith in Christ the missionaries overcome the heathen world.

By faith in Christ Luther overcame the anti-christ.

By faith in Christ on July 1, 1523, Henry Voes and John Esch went from Brussels to glory in a chariot of fire with shouts of victory, and these first Lutheran martyrs had hundreds of successors. Heb. 11:33-38.

We are more than conquerors through Him that loved us. Rom. 8:37.

Joseph Mazzini said, "I do not know, speaking historically, a single great conquest of the human spirit, a single important step for the perfecting of human society, which has not had its roots in a strong religious faith." President Coolidge said: "There must be an increasing reliance upon religion. It is the source of all faith. It gives a divine sanction to the authority of righteous government, to faithful service through economic relationship, and to the peaceful covenants of international understanding. It represents the only hope of the world, the only motive by which mankind can bear the burdens of civilization."

"Lord, I believe; help Thou mine unbelief  
....Increase our faith!"

#### IV.

**O fools, and slow of heart to believe all that the  
prophets have spoken! Luke 24:25**

Thus Christ rebuked the two disciples, who were sad. Why were they sad? Because they thought their Savior dead. Why did they think Him dead? Because they were slow to believe the Bible which plainly told them the Savior would rise from the dead on the third day. "Ought not Christ to have suffered these things, and to enter into His glory?" Die, yes; but also rise again. Faith in the risen Redeemer is the cure of sadness. If Christ be not raised, we are of all men most miserable. But now is

Christ raised from the dead, and become the firstfruits of them that slept, and in Christ shall all be made alive. O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ!

Believing the Bible, we will not sorrow, as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. Wherefore comfort one another with these words. 1 Cor. 15:55-57; 1 Thess. 4:13-18.

Faith in the Bible, God's word, is the cure for sadness. By faith Christians sing songs in prison, glory in tribulation, have a desire to depart and be with Christ, lift up their heads and rejoice at the coming of the Judgment Day, for their redemption draweth nigh, and they pray, "Come, Lord Jesus, come quickly!"

Thomas needed Christ's encouragement, "Be not faithless, but believing." Peter was told, "I have prayed for thee, that thy faith fail not." If they needed this, we surely need to pray, "Lord, I believe; help Thou mine unbelief!" "Increase our faith!" John 20:27; Luke 22:32; 17:5; Mark 9:24.

Lord, at Thy word Amen I say;  
Increase my feeble faith, I pray;  
Thou lead'st me with a father's care,  
O let me be Thy child and heir.

## Christians Not Hypocrites

Matt. 6:5

The Son of God became man to die for our sins, in our stead, the just for the unjust, to bring us to God.

Saved by Christ, the Christian becomes like Christ. One trait in the character of Christ is His simplicity, singleness, sincerity. As Christ is the Lamb of God without guile, so Christians are to lay aside all guile and hypocrisies. 1 Pet. 2:22, 1; 3:10; Rev. 14:5; Matt. 10:26.

What is hypocrisy? In Greece the actor wore a mask, a false face; one for comedy, for laughter, another for tragedy, for tears. A hypocrite is such an actor, a man who puts on a false face. One who is not a Christian but wishes to pass for a Christian is a hypocrite. Now, Christ says to His Christians, "Thou shalt not be as the hypocrites."

### I.

1. The hypocrites sound a trumpet when they do their alms. In the streets and synagogues stood collection boxes with metal mouths like a funnel or trumpet. The hypocrites would throw in their coins and thus make a great noise, "sound the trumpet," thus they would draw the attention of people and have glory of men. Matt.



6:2-4. Really they did not give alms for God's sake, but they carried on a simple business transaction. Bought and paid for, cash and carry. They publicly paid for the public's praise and applause. They have received their reward from men and will not get another from God.

Are you a hypocrite?

Thou shall not be as the hypocrites. When you do your alms, slip in your coin so silently as not to "sound the trumpet" loud enough for your left hand to hear what your right hand is doing. The public will not know of your act, and the public cannot praise your act. Virtue is its own reward. In addition you will get another reward. God has heard your silent or secret alms, and now He will "sound the trumpet," He will reward you openly.

Are you a Christian?

2. If a man who parades what he has really done is a hypocrite, he is surely a double dyed hypocrite who boasts of what he has not really done.

Ananias and Sapphira promised the Lord all they got for a piece of property, but kept back a part; for this hypocrisy they were killed. Acts 5:1-10.

If you say you do all you can for the Lord, when you really do not do all you can for the Lord, you are a hypocrite.

Are you a hypocrite?

## II.

1. The hypocrites love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you. They have their reward. Matt. 6:5-15.

They make it a point to be in a crowd at the appointed hour of prayer to be praised of men. They get their wages for their work. They work for the praise of men, and they get the praise of men. They really do not pray to God, and they get no reward from God.

Public prayer is in place, and personal prayer is in place; but personal prayer is not in place in a public place—to be seen of men and to be applauded by men.

Do you make a holy show of yourself? Are you a hypocrite?

Be not as the hypocrites. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

Do you practice personal prayer in a private place? Do you pray the Lord's prayer in the Lord's manner? Or do you "use vain repetitions," as the heathens do, thinking you will be heard for your "much speaking?" Do you say your prayers or do you pray your prayers?

2. If the man who parades his prayers is a hypocrite, he is a double dyed hypocrite who

boasts of his secret prayers which he never prays.

Are you a hypocrite?

### III.

1. The hypocrites fast with a sad face, they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. Matt. 6:16-18. They make a show of their fasting to get credit for special holiness, and they get the praise of men; they get the wages they work for; the account is settled; they have no claim on God.

Are you a hypocrite?

Be not as the hypocrites. When thou fastest—the Lord takes it for granted that you fast. In fact, your whole life is to be one fast, for you cannot study and labor on a full stomach. Be athletic, not ascetic. Fast, diet, train for service, for a prize. And when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret. Be a wedding guest, not a funeral guest.

This fasting is its own reward in bounding health, robust strength, and cheerful spirits. In addition, thy Father, which seeth in secret shall reward thee openly.

Are you a Christian?

2. If a man who parades real fasting is a

hypocrite, the one boasting about sham fasting is a double dyed hypocrite.

Are you a double dyed hypocrite?

Along the same line is the heathenish worry about eating, drinking, and clothing. The Christian seeks first the kingdom of God, and His righteousness, and all these things shall be added unto him. For your heavenly Father knoweth that ye have need of all these things. Matt. 6:19-34.

Are you a Christian?

#### IV.

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. Matt. 7:1-5.

Have you the habit of judging and condemning everybody for their little faults when you are full of big faults? Are you a sarcastic and satirical sneerer and a cutting, carping critic condemning with cold cruelty?

Are you a hypocrite?

Christ does not say you are to be careless about your neighbor's little faults. He says plainly it is to be pulled out. But first pull the plank out of your own eye, then you can see clearly to pull the splinter out of his eye. Ye that are spiritual, restore such a one in the spirit of meekness, speaking the truth in love. The surgeon will sterilize his hands and instruments

before operating on his patient; so the Christian.

Are you a Christian?

## V.

Christ healed a man with a withered hand on a sabbath day, for a man is better than a sheep. For this the Pharisees held a council against Him, how they might destroy Him. Matt. 12:10-14. And He healed a woman, for which the ruler of the synagogue was indignant. The Lord answered him:

"Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?" Luke 13:11-16.

What is more to you, a man or a sheep? Mercy or money? Principle or principal? Is interest your greatest interest? Has "good form" and custom made you so cold and callous and hide bound that you cannot break the commandments of men rather than the commandments of God?

Are you a hypocrite or a Christian?

## VI.

Ye hypocrites, well did Isaiah prophesy of you, saying, This people draweth nigh unto me

with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men. Matt. 15:1-20; Mark 7:1-23.

The hypocrite is extremely finical and dandified about washing his hands, because it is the commandment of men, but he is extremely lax about washing his heart, although it is the commandment of God. He thinks he is clean because he has manicured his hands, and does not see how filthy and defiled he is from the poisonous pus and sinful slime oozing out of his heart—"evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man; but to eat with unwashen hands defileth not a man." Here is robust holiness and stalwart sanctity and virile common sense. With sturdy hands Christ there cuts all red tape and goes to the heart of all evil. Fear God, and fear not the gossip of Mrs. Grundy. Here Christ cuts the tangled Gordian knot of human tradition and sets up the Bible as the rule of faith and practice.

Luther again broke the yoke of human tradition and put up the commandments of God as the rule of faith and practice, he broke the tyrannical rule of the priestly ring and brought us the freedom wherewith Christ hath made us free. Oliver Cromwell in 1650 assailed the Irish

Catholic clergy: "How dare you assume to call these men your 'flocks.' You cannot feed them! You poison them with your false, abominable and anti-Christian doctrines and practices. You keep the word of God from them; and instead thereof give them your senseless Orders and Traditions."

Are you guilty? Does company keep you from church? Then you put "company" above God, you break the commandments of God by the tradition of the elders, by the rules of society.

The Pharisees were offended, scandalized, by Christ, and you must offend, scandalize, society.

Do you put the work of your club above the work of your church? You cannot attend your church meeting because that is your bowling night?

Are you a hypocrite or a Christian?

## VII.

Ye hypocrites, why tempt ye Me? said Christ as the Pharisees tried to catch Him in His words; they even set spies, which should feign themselves just men, that they might take hold of His words, so that they might have Him killed. Matt. 22:15-40; Mark 12:13-27; Luke 11:53, 54; 20:19-38.

Do you fawn and flatter to draw one out and then betray what was told in confidence? Do you throw bouquets to his face and bricks at his

back? Are you friendly to your Pastor and then an enemy behind his back?

Are you a hypocrite?

#### VIII.

Woe unto you, hypocrites! For ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in. Matt. 23:13.

Do you keep others away from church by the way you talk or walk, by your evil example? Are you a help or a hindrance? A stumbling-stone or a stepping-stone? A hypocrite or a Christian?

#### IX.

Woe unto you, hypocrites! for ye devour widows' houses, and for a pretense make long prayers; therefore ye shall receive the greater damnation. Matt. 23:14.

Do you sing and pray while you rob widows and orphans? Do you pay proper wages? Do you support homes for the orphans, the aged, the feeble-minded?

Henry IV thought "Paris was worth a Mass"—he turned Catholic to become king of France. Did you join church for business, politics, society, to get an inheritance, a wife, a husband, loaves and fishes? John 6:26.

Are you a hypocrite?



## X.

Woe unto you, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. Matt. 23:15.

Gladstone said, "The proselyting agency of the Roman church in this country I take to be one of the worst of the religious influences of the age."

Do you scour sea and land as with a drag net and pull in everybody just to boast of large numbers, or even to have them help pay expenses so that you can cut down your dues? Then you make perverts and not converts.

Are you a hypocrite?

The Christian will also scour sea and land, but to bring souls to Christ the Savior in obedience to the command, Go ye into all the world and teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost.

Are you a Christian?

## XI.

Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing—not binding; but whosoever shall swear by the gold of the temple, he is a debtor—must keep the oath. Matt. 23:16-22.

Do you quibble and trifle with God's word?

Do you select what you like and reject what you do not like? Do you twist it to suit your

purpose and make the worst appear the better part? Do you live in sin and bless it with a text? Do you hide your shame with the fig leaf of a verse? Do you dress up your vice to look like a virtue?

Two women confessed to living in hate, and yet they prayed the Lord's Prayer, but they left out the Fifth Petition, "Forgive us our trespasses, as we forgive those who trespass against us." Isn't that the limit of refined devilish hypocrisy?

Are you a hypocrite?

## XII.

Hypocrites! ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law—judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone. Ye strain at a gnat and swallow a camel. Matt. 23:23, 24.

Christ praises you for being so conscientious with your money that you give ten per cent, even your pennies, of all your trifles. He says expressly, "Ye ought not leave them undone."

Do you give as much as these hypocrites? Are you a still worse hypocrite?

What the Lord faults the Pharisees for is omitting justice, mercy, and faith. Do you think as long as you pay liberal church dues you can be bossy, proud, neglect private prayer, Bible

reading, visiting the sick, and otherwise live as you like? Are you really a Romanist, thinking to buy indulgences? Not money, but mercy covers a multitude of sins.

Look at Christ's cartoon of the finical fool who will strain out a gnat and swallow a camel, hump and all!

Are you a hypocrite?

### XIII.

Woe unto you hypocrites! for you make clean the outside of the cup and of the platter, but within they are full of extortion and excess, ravening and wickedness. Matt. 23:25, 26; Luke 11:39-41.

To be sure, your dishes are speckless on the outside, but are they spotless on the inside? That is, did you get the food honestly or dishonestly?

Are you a hypocrite?

Your dishes are clean on the outside, but are they full of excess? That is, are they emptied by gorging, gluttony, gormandizing, Epicureanism? Did you give alms of your food to the worthy poor, your hungry brother and sister? Do not be a skinflint and also a hog.

Are you a hypocrite?

Omit your extortion in getting your food, and quit your excess in eating your food. Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God. 1 Cor. 10:31.

Are you a Christian?

## XIV.

Woe unto you hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Matt. 23: 27, 28.

Do you look like that cartoon? Do you also outwardly appear righteous unto men, but within are full of hypocrisy and iniquity? Are you living in respectable sins? Do you wear the livery of heaven to serve the devil in? Are you a disciple because you carry the bag?

You look like a respectable wife—why have you no children? Why have you no more? You indeed "appear beautiful outward," but are you "within full of dead men's bones (your own children's bones) and of all uncleanness"?

Those that bought and sold in the Temple looked like respectable merchants, but they turned the house of prayer into a den of thieves. Senator Arthur Capper of Kansas said on October 13, 1920:

"Under the cloak of business respectability, we are permitting the biggest gambling hell in the world to be operated on the Chicago Board of trade. By comparison, Europe's suicide club at Monte Carlo is as innocuous as a church bazaar."

Are you a hypocrite?

Pray: "Create in me a clean heart, O God; and renew a right spirit within me."

## XV.

Woe unto you hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous. Yet they scourge, persecute, kill, and crucify the prophets Christ sends them.

Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Matt. 23:29-39.

You call yourselves Christians and build a church and call it Mount Olive—do you try to live and labor and suffer and sacrifice like Christ on Mount Olive? Do you even by your talk and walk hinder those who do try or would like to try? You praise Paul—imitation is the sincerest praise, not to call churches after his name. Lutherans love to laud Luther when they celebrate the Reformation Festival; do you try all your life to live and love and labor like Luther? Do you help to preach and practice the principles of Luther? Do you even hinder and hurt and harm the pastors preaching and practicing these principles?

Are you a hypocrite, serpent, viper? Will you escape the damnation of hell?

## XVI.

The evil servant shall say in his heart, my Lord delayeth His coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken. The Lord of that servant

shall come in a day when he looketh not for Him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth. Matt. 24:36-51.

How are you doing your Lord's work? Are you smiting your fellow servants? Are you fighting with them in place of working with them? Do you quarrel? Are you self-willed, obstinate, head-strong?

Do you eat and drink with the drunken? Are you squandering your Master's money on riotous and luxurious living while the Master's missions are starving? Are you fiddling while Rome is burning? Are you a shirker or a worker? Which will you choose, fight or flight?

Are you in Church on Sunday and in a Christless lodge on Monday? Are you in communion with Christ on Sunday morning and in communion with the Christless on Sunday evening? Are you dancing or dicing when you ought to be looking up your scholars? Are you playing cards when you ought to be praying with the sick? Are you keeping your company from Church when you ought to accompany them to Church?

Are you a hypocrite?

Look at his doom! Cursed is he that doeth the work of the Lord deceitfully, that is, negligently. Jer. 48:10.

Be ye not as the hypocrites. Be a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season. Blessed is that servant, whom his Lord when He cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. Matt. 24:45-47.

Ye servants of the Lord,  
Each in his office wait,  
Observant of His heavenly word,  
And watchful at His gate.

O happy servant he,  
In such a posture found!  
He shall His Lord with rapture see,  
And be with honor crowned.

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